The Da’wah to Islam

First edition
1415 AH
(1995 CE)

Sheikh Ahmad Mahmoud

www.khilafah.com

1415 AH
(1995 CE)

Translation of the Qur'an

It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, we have used the translation of the meaning of the Qur'an' throughout the book, as the result is only a crude meaning of the Arabic text.

Qur'anic *ayat* and transliterated words have been *italicised.*

Ahadith appear in **bold**.

ﷻ - subhanahu wa ta'ala
ﷺ - sallallahu 'alaihi wa sallam
ﷺ - radhi allaho anha/anho
AH - After Hijrah
CE - Christian Era

بسم اللَّه الرحمن الرحيم

﴿ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ
وَلَا تَتَّبِعْ أَهْوَاءهُمْ وَقُلْ آمَنتُ بِمَا أَنزَلَ
اللَّهُ مِن كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ
أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ
يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴾

"So unto this (Islam) then invite and stand firm as you are commanded, and follow not their desires but say; 'I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.'"

[Ash-Shura: 15]

Contents

The Opening Ayah . . . . . **.3**

Contents . . . . . **.5**

Introduction . . . . . **.11**

1 The importance of conveying the Islamic da'wah . . . . **.21**
Enjoining the *ma'roof* (good) and forbidding the *munkar* (evil) is part of conveying the da'wah 24
Tableegh is part of conveying the da'wah 27
Admonition of each other (*tawaasi*) to the truth is part of conveying the da'wah 28

2 The importance of Imaan in conveying the da'wah and the priorities regarding the obligations . . . . . **.37**
The first aspect: Abiding by the *ma'roof* (good) and abstaining from the *munkar* (evil) 38
Fard 'ayni (the personal obligation) and fard kifaa'i (the obligation of sufficiency) 42
Fard kifaa'i (the obligation of of sufficiency or collective obligation) 43
Priorities in the obligations 45
The most important obligations of sufficiency 46
Islam cannot be established without the establishment of the Islamic State 52
Knowledge of the *ma'roof* (good) and knowledge of the *munkar* (evil) 53
It is fard 'ayn on every Muslim to know the rules pertaining to his actions 55
The second aspect: Enjoining the *ma'roof* and forbidding the *munkar* 55

Those entrusted with the establishment of the deen 56
Importance of knowledge 62
Accounting the rulers 65

3 The obligation of the presence of a group that carries the da'wah 73
Characteristics of the required group 75
The obligation of the existence of a political party or parties on the basis of Islam 79
How to build the political party or group 80
In Islam there is a *fikrah* (Thought) and a *tareeqah* (Method) .81
Those who neglected *at-tareeqah* (the method) 84
The intellectual invasion helped to obliterate the rules of the method 88
The method today is the same as the Method of the Rasool ﷺ 89

4 How to establish dar al-Islam (the domain of Islam) . .93
The stage of culturing in his ﷺ time 93
The stage of interaction in his ﷺ time 96
The Rasool ﷺ offers Islam to the tribes 100
The response of the people of Madinah 102
The bai'ah (pledge) of al-'Aqabah 103
The Hijrah (migration) to Madinah 106
Seeking the *Nusrah* (material support) 110
At-tareekah (the method) and *usloob* (styles) 115
Confusing the method with styles by some Muslims today .125
The Shar'ee rules as an experiment 128

5 Methods contrary to the Shar'ee method 133
Some Muslims say the obligation to work to establish the Khilafah must be restricted to calling the rulers and their entourage 133
Some Muslims say that *'ibaadah* (ritual worship) is what is required and not the work to establish the Islamic State . . .140
Some others say the Sirah of the Messenger ﷺ has not been verified 143
Some Muslims hold the view that raising arms in the face of the rulers today is the method of change that we are obliged to follow 148

6 The method of Islam in understanding the ahkaam (rules) 153
Understanding the reality 154
Understanding the Shar'a 157
Sources of the Shar'a 158
The rules of understanding the Shar'a 159
Al-maslahah (public interest) 160
Qiyas 'aqli (the rational analogy) 163

7 The culture of the group 169
The importance of the 'Aqeedah (creed) 171

8 The obligation of adopting thoughts necessary for the work of the group 179

9 Is it allowed to have more than one movement calling to Islam? 187
The permissibility for plurality of groups 199
Should the movement be regional or global? 206
Should the work be partial, or comprehensive and balanced? 208

10 Tadarruj (Gradualism) 217

11 Adhering to the ideology as a thought and method . . .245
Alertness to deviation and compromise 249
Democracy 252
What is *Taghut*? 259
Freedoms in the West 260
Science and technology are not products of the Western *hadaarah* (civilisation) 264
Democracy is not *shura* 264

12 Participation in a Kufr System 267
Discussion of the mentioned rational justifications 272

13 Sayyiduna Yusuf ﷺ and ruling within a kufr system . .279

14 Permitting the haraam under the pretext of the *maslahah* (public interest) 303

15 The halaal is not reached through the haraam (the end does not justify the means) 327
The distinction between similar things 328
The combining together of different things 328

16 Patchwork reform and radical reform 343

17 Did the Rasool ﷺ accept the Najashi, who had embraced Islam, to rule by the law of kufr? 351

18 Moderation and extremism 361

Introduction

Praise be to the Lord of the worlds, and peace and blessing be upon the seal of the Prophets and Messengers, the one sent as a mercy to the worlds; Muhammad al-Ameen, and on his family, companions and those who followed him with *Ihsaan* until the Day of Judgement. As for what follows:

* This book, "The Da'wah to Islam", deals with one of the most important subjects presented in the Islamic arena. This subject is wide, with many branches, and delicate. It is a subject whose terrain is rugged and not smooth. The Alimmah (scholors) and mujtahidoon from our past - may Allah be pleased with them - did not discuss it at great length as they did with other topics, such as the *'ibadaat* (ritual worships), *mu'amalaat* (societal transactions), marriage and inheritance etc. The major part they discussed in the subject of, "the call to Islam" revolved around "enjoining the *ma'roof* (good) and forbidding the *munkar* (evil)" and around the individual da'wah. This is because it did not occur to them that the Islamic Khilafah would be uprooted, the Islamic state would be destroyed, the Islamic Sharee'ah would be suspended and that the Islamic lands would be transformed from *dar al-Islam* (the domain of Islam) to *dar al-kufr* (domains of kufr). If any such thing did occur to them, then they would not be able to present answers and solutions to it, because the *mujtahid* solves real issues and not issues that are expected or assumed.

Therefore, this book merely contributes to the subject. We do not claim that it is complete and comprehensive. However, it is a serious attempt to relocate this subject from the whims, wilderness, extravagance and blind imitation of the Kuffar to the correct Islamic Shar'ee foundations.

* In discussing da'wah to Islam the book concentrates more on the methodology of da'wah than its obligations and mandubaat (recommended actions). This is because the need today to have knowledge of this methodology has become most pressing and important, superseding all other aspects.

The book concentrates more on the "method of da'wah to establish the Islamic Khilafah" because this aspect represents the backbone of the da'wah to Islam today. Today, under these circumstances where the Islamic state does not exist, every call that does not make the establishment of the Islamic state its pivot and the centre of its attention, is a partial or deviant call.

* When the book focuses only on the 'da'wah to Islam' and concentrates on the 'method of the da'wah', especially the 'method of da'wah to establish the Islamic Khilafah', it emanates from the fundamental Islamic premises which, although not the subject of discussion of this book, are, however, briefly presented. For example:

1 - The Islamic 'Aqeedah (creed) in its clarity and purity, is the most important issue in Islam.

2 - In the pillars of the Islamic 'Aqeedah, it is not enough to have *zann* (speculation) or least amount of *zann*, rather they must be *qata'i* (definite and decisive). It is not allowed to have *taqleed* (imitation) in it, otherwise the Muslims will end up taking superstition and follow those who practise deception.

3 - In the thoughts relating to the 'Aqeedah (peripheral branches to the pillars) it is sufficient to have the least amount of *zann*, and *taqleed* is allowed in this matter, the same as it is in the Shar'ee rules.

4 - The Shar'ee rules are taken from their Shar'ee evidences only and they are: the Qur'an, Sunnah, *ijmaa'* (consensus) of the Sahabah and *qiyas* (analogical deduction) based on a Shar'ee *'illah* (divine reason) which has come in a Shar'ee text. The one who deduces the Shar'ee rule from its evidence is the learned *mujtahid* only. The *muqallid* (follower) is obliged to make sure he has understood the statement of the *mujtahid* he follows properly.

5 - When the obligations become numerous and difficult for the Muslim such that he is unable to undertake them all, he is required to give preference to the greatest obligation (according to the Shar'ee evidences and not according to whims and personal descretion).

* When the Muslims are in their natural situation, ie where the Islamic Khilafah exists, carrying of the Islamic da'wah internally would be represented in enjoining the *ma'roof* and forbidding the *munkar* and inviting the non-muslims who live inside the Islamic state to embrace Islam. Carrying the da'wah externally would be represented in inviting the non-muslims, with proof and decisive evidence, to embrace Islam; and this will be done through Jihaad when the Khaleefah deems it appropriate.

As for when the Muslims are in an unnatural situation, ie where the Khilafah does not exist, carrying the Islamic da'wah would be focused internally on the work to establish this Khilafah. As for enjoining the *ma'roof* and forbidding the *munkar*, which is a work of reform, and the da'wah to non-muslims to embrace Islam, this will continue but to a lesser degree. This is because when there is no Islamic state in the Muslim lands implementing the Islamic Sharee'ah, then the lands become *dar al-kufr*. In such a case munkaraat become the norm, so the reformatory partial action becomes insufficient or ineffective. The obligation then becomes the radical transformative action, which destroys the system of kufr and establishes the system of Islam. As for carrying the Islamic da'wah outside the Muslim lands when the Islamic Khilafah does not exist, it is represented by the da'wah to non-muslims to enter into Islam. This manifests in attacking the non-islamic thoughts to demonstrate their fallacy, and mobilising the efforts of the Muslims living outside the Islamic lands to assist in the establishment of the Islamic Khilafah in the Islamic lands.

* Indeed, any book that addresses the subject of 'da'wah to Islam' is supposed to deal with the basic rules relating to this da'wah, such as the following:

1 - The fact that the work to establish the Khilafah today is fard 'ayn (an individual obligation), undertaken by expending the utmost energy and with the greatest speed.

2 - The fact that this work must be in a group, and it is not enough to undertake it individually.

3 - The fact that this group must have an ameer (leader) who is obeyed along with a clarification of the limits of his Shar'ee powers.

4- The fact that this group includes men and women, because carrying the da'wah is obligatory on both of them.

5 - The fact that the bond in this group is the Islamic 'Aqeedah and the Islamic thoughts.

6 - The group is obliged to adopt from the Islamic thoughts, rules and opinions everything it needs to undertake its task, and to make allegiance to the thoughts and not to personalities.

7 - The group must political, because its work is political, which is taking the power to establish the Islamic Khilafah.

8 - The fact that the work of this group is intellectual; and is not the use of violence. This is because it is a work to take the power via the Ummah, after generating the public opinion based on general awareness.

9 - The prohibition for this group to share power in the current kufr regimes.

10 - The prohibition for this group to be dependent on any of the current kufr systems. Receiving financial assistance or other aid from such systems is a type of dependence.

* Similarly, it is incumbent on any book that embarks on discussing the subject of da'wah to Islam, to deal with the ahkaam (rules) which demonstrate the way this da'wah is undertaken, such as the following matters:

1 - The practical principle; that is, the action should not be improvised, rather it has to be preceded by thought. This thought must not be hypothetical; rather it should result from sensation of the reality. This thought combined with this action must be for the purpose of achieving

an objective. This objective, action and thought must all be derived from Islam. The ultimate goal is to attain the ridwan (pleasure) of Allah ﷻ based on the belief in the Islamic 'Aqeedah. This keeps the da'wah carrier in the atmosphere of Imaan. At the same time this gives him incentives and keeps him under control.

2 - The distinction between the style and method. The tareeqah (method) is the Sharee'ah ahkaam (rules), which are constant until The Day of Judgement. As for the *usloob* (styles), they are mubah (permitted) actions selected by the da'wah carrier, which suit the circumstances and situation.

3 - Knowledge of the political reality is necessary just like knowledge of the ahkaam shari'ah. That is because the application of the hukm Shar'ee requires knowledge of the hukm Shar'ee and of its *manaat* (the reality for which the rule has come). If we know the Shari'a rule but are ignorant of its *manaat*, then we will be unable to apply this rule. If we try to apply it, we would make a mistake because we would apply it to other than its reality. The one who works to demolish the system and take power must have sufficient comprehension of the political reality, not only locally but also regionally and internationally.

4 - The work to take the authority and establish the Khilafah cannot be through the people of power and those who hold the authority alone, as some would think. Rather, the da'wah must be conveyed first amongst the people. Once the da'wah passed the cultural stage to the interaction stage and succeeded in the interaction with the Ummah, and a public opinion emanating from the general awarenes was generated in the Ummah, the kutlah (party) starts to seek the *Nusrah* from the people of power and those who hold authority.

5 - The Shar'a allows more than one kutlah, group or party to work in carrying the da'wah. The condition is that they are established on the basis of Islam in terms of the 'Aqeedah and Sharee'ah.

6 - In the event that more than one Islamic group exists, they are obliged to adhere to the Shar'ee rules that explain adaab al-ikhtilaaf (the etiquette of disagreement). It is not allowed for a Muslim to accuse another Muslim of kufr or transgression simply because he disagreed

with him regarding an opinion, as long as this disagreement was within the confines of legitimate *Ijtihaad*. Any opinion that has a Shar'ee evidence, strong or weak, or if it has shubhat ad-*daleel* (a semblance of an evidence) is a legitimate opinion. It is not allowed to discredit the opinion or the one who espouses it. Rather what should be said in the event of an evidence being weak or even having a semblance of an evidence, is that your opinion is mistaken or weak and the discussion with him should be in the best possible manner with proof and evidence. As for when the opinion has no Shar'ee evidence, or a semblance of an evidence, then it will be an unislamic opinion (ie an opinion of kufr). There is no option then other than to attack this opinion and warn the one whom espouses it of carrying a kufr opinion (though the one who carries a kufr opinion is not always a Kaafir).

7 - The rulers who suspend the Islamic Sharee'ah and legislate other laws without being forced by anybody to do this, are mostly Kuffar, even if they fasted, prayed and performed Hajj and claimed to be Muslims. That is because they preferred the laws of kufr to the law of Islam. However, if they believe the Sharee'ah of Islam is the best law and they suspended it temporarily due to their own whim, they are transgressors and not disbelievers in this respect. That is why it is not allowed for the da'wah carriers or for any Muslim to declare his approval of them or support them or even to remain silent about them, acting upon the noble hadeeth;

((من رأى منكم منكراً قليغيره بيده، فإن لم يستطع فبلسانه،
فإن لم يستطع فبقلبه، وذلك أضعف الإمان))

"Whosoever sees a *munkar* let him change it with his hand. If he is not able to do that then let him change it with his tongue, and if he is not able to do that then let him hate it with his heart. And that is the weakest of Imaan."

* A book discussing the subject of da'wah to Islam is supposed to draw attention to the fact that emulating the Rasool of Allah ﷺ in da'wah to Islam obliges that the following issues are observed:

1 - The Messenger ﷺ used to invite Kuffaar to enter Islam. As for today we are mostly calling the Muslims to adhere to Islam.

2 - The Messenger ﷺ used to make da'wah when the Shar'ee rules had not yet been completely revealed. As for now, we have all the rules before us. That means there were rules that the Messenger ﷺ did not act upon in Makkah, because they had not been revealed, but we are obliged to act upon them. There are rules that he used to act upon, but later on were abrogated, so these rules are not required from us. For example, fighting was not lawful in Makkah and now it is lawful (the defensive fighting is fard today, even if there is no Islamic State, because it is not entrusted with the Khalifah only). Carrying the da'wah in Makkah was obligatory on the Messenger ﷺ only, as for the Sahabah (ﷺ.a.) it was mandoob (recommended) only, for they had only pledged to him the bay'atun nisaa (the pledge of women). That situation continued until the Aws and the Kazraj tribes gave the second pledge of al-'Aqabah. Since that time carrying the da'wah became obligatory on the Muslims and not just on the Messenger ﷺ. As for what has been abrogated, it is like the Hijrah (migration) from Makkah to Madinah, which was obligatory. After the conquest of Makkah it ceased to be obligatory.

3 - Accordingly, the classification of actions into actions of the Makkan stage and actions of the Madinan stage, indicate the actions entrusted with the individuals and the actions entrusted with the ruler (the Khaleefah) respectively. There are certain actions that are specific to the ruler; neither the individuals nor the groups undertake actions such as executing the hudood (penal code), initiating the war for conquest or concluding ceasefire treaties. There are certain actions that the individuals undertake, whether in dar ul-Islam or in *dar al-kufr* such as *'ibadaat* (worships), *akhlaaq* (morals), *mat'umaat* (foodstuffs), malboosaat (clothing) and *mu'amalaat* (transactions). There are other types of action undertaken both by the individuals and the ruler (the Khaleefah), such as building mosques, enjoining the *ma'roof*, forbidding the *munkar* or carrying the da'wah through the decisive proofs.

* There is an issue that faces the carriers of the da'wah to Islam, when the matter relates to realising a specific aim such as the establishment of the Islamic Khilafah. That is: does the achievement of this aim have a defined time limit (ten, twenty or thirty years for example) or does it not have a time limit? Two issues arise from this. Firstly; is the nature of this

work (ie establishment of a state based on the 'Aqeedah and Sharee'ah) that it requires more than one, two or three decades? This is because the kutlah (block) does not work in an open-ended manner, rather it works on the basis of executing its plan within the timeframe demanded by the nature of this plan. Otherwise, the block is not serious or is working without guidance. Second, if the block fails to execute its plan and realise its aim within a reasonable amount of time, does this mean that it has made mistakes in some of its programmes and therefore, it must review these programmes to rectify them? Or does this mean that the block is not sincere to Allah and that is why Allah did not fulfill the victory at their hands? Such a book is supposed to answer these issues.

* The book of "The Da'wah to Islam" is supposed to answer some questions and dispel some doubts and correct the concepts relevant to them. For example:

1 - There are those people who misunderstand the saying of Allah ﷻ;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

"O you who believe, guard your own souls; if you follow guidance, no hurt can come to you from those who went astray." [TMQ 5:105]. Thus they understand from this that the Muslim is only responsible for himself and his family and not responsible for carrying the da'wah to people.

2 - There are some who misunderstand the meaning of the sacred hadith:

((لا ينبغي لمؤمن أن يذل نفسه: يتعرّض للبلاء لما لا يطيق))

"It is not right that a believer should humiliate himself, and expose himself to an affliction, which he cannot bear." Thus, he understands from this that every action which exposes him to hardship such as imprisonment, expulsion from work and the anger of the unjust rulers etc, he must avoid it even if he abandoned the da'wah and complied with the unjust rulers.

3 - There are those who misunderstand the hadith of Huzayfah b. al-Yaman narrated from the Messenger ﷺ, "I said: 'What if the Muslims have no jama'ah nor an Imam?' He said:

((قلت: فإن لم يكن لهم جماعة ولا أمير؟ قال: فاعتزل تلك الفرق كلها ولو أن تعضَّ بأصل شجرة حتى يدركك الموت وأنت على ذلك))

'Then you abandon all those groups, even if you have to bite onto the trunk of a tree until death comes to you as such.'" So they understand from this that in the event that the Khaleefah of the Muslims does not exist, then it is not obligatory on the Muslims to work for the establishemnt of the Khilafah, rather what is required from someone is to isolate himself until he dies.

4 - There are those who misunderstand the noble hadith:

((لا يأتي عليكم عام ولا يوم إلا والذي بعده شرٌّ منه، حتى تلقوا ربكم))

"There will not be a year or a day that will come upon you save that which follows it is worse than it, until you meet your Lord", so the matter leads him to despair, hopelessness and abstention from action.

5 - There are those who say that the change of affairs is the task of the Mahdi ﷺ and it is not our job. The result would be to refrain from action.

* This book has dealt with most of the issues mentioned in this introduction, just as it has addressed many other issues. If it is deficient in any way then perfection lies with Allah ﷻ alone. Perhaps, the second edition will be more exhaustive and complete with the help and aid of Allah ﷻ. We pray to Allah that He ﷻ makes this book of benefit to the Muslims and that He ﷻ rewards its author with the best reward.

Peace and blessings of Allah upon our Master Muhammad, his family

and companions and those who followed his guidance until the Day of judgement, and all Praise is to Allah, the Lord of the worlds.

"Wa'i Magazine"

1

The importance of conveying the Islamic da'wah

Da'wah is an act of inclination and encouragement. If you call a person to Islam it means you incline him towards what you called him to and generate his interest in it. Therefore, the da'wah to Islam is not restricted to speech only, but includes whatever inclines and creates interest, of speech or action. Thus, the da'wah is conveyed in the form of actions and speech. The Muslim, by his own adherence, gives the living example of what he calls to with his tongue, and manifests the true image of Islam by adhereing to the truth.

He ﷻ said:

﴿وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحاً وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

"*And who is better in speech than he who invites (men) to Allah and does righteous deeds, and says:'I am one of the Muslims.'"* [TMQ 41:33]. And He the Sublime said:

﴿فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ﴾

"*So unto this (*deen*) invite (O Muhammad ﷺ) and stand firm and straight (on this path) as you are commanded.'"* [TMQ 42:15]

The da'wah to Allah is obligatory and it is a worship with which the da'wah carrier seeks closeness to his Lord, and knows that its status is high, by which Allah ﷻ raises him in this world and in the Hereafter.

The da'wah to Allah was the mission of the Prophets who undertook it and via it they established the deen of their Lord.

He ﷻ said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ﴾

"*And verily, We have sent among every Ummah a Messenger (proclaiming): Worship Allah (alone), and avoid the Taghut (false gods, dieties etc).*" [TMQ 16:36]. He ﷻ said:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً * وَدَاعِياً إِلَى اللّهِ بِإِذْنِهِ وَسِرَاجاً مُّنِيراً﴾

"*O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner - and as one who invites to Allah by His Leave, and as a lamp spreading light.*" [TMQ 33:45-46]

Thus, our noble Messenger ﷺ conveyed Islam and admonished the Ummah. He was a witness over people regarding what he called them to in the dunya, so he called them to bear witness and asked Allah ﷻ to bear witness. This is what he did in the farewell pilgrimage when he said,

((ألا هل بلغت؟ اللهم فاشهد...))

"...have I conveyed. O my Lord, bear witness" [Reported by Bukhari]. Thus, the da'wah is the legacy of the Prophet ﷺ to his Ummah, we must preserve it if we are to preserve Islam within us.

This is because one cannot imagine Islam to have an effective presence without a da'wah to bring it into existence.

Nor can one imagine that Islam will remain clear in the minds of its followers without a da'wah which purifies it of the darkness and the effect of deviant thoughts.

Nor can one imagine that Islam will be established without a da'wah to establish it.

Nor can one imagine that Islam will be spread in a strong manner without a da'wah to spread it.

If it was not for the Islamic da'wah the deen would not have become strong, it would not have spread, it would not have been protected and the hujja (proof) of Allah ﷻ would not have been established against His ﷻ creation.

Thus, by the da'wah to Islam, it returns to its former glory and powerful existence, and how urgently we need that today.

With the da'wah to Islam, Islam is disseminated amongst all peoples and the deen, all of it, will be for Allah. The world today is in urgent need of this da'wah.

With the da'wah to Islam the proof of the Muslim manifests, and the proof of the kaafir is cut and so he will not be excused for his abandonement of Islam. He ﷻ says:

﴿رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللّهُ عَزِيزاً حَكِيماً﴾

"*Messengers as bearers of good news, as well as warners, in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.*" [TMQ 4:165]

For this reason, the da'wah to Islam gained its importance amongst Muslims, and the first early Muslims starting with the Prophet ﷺ undertook it, and they gave it the same attention they gave to the deen. Had there not been da'wah to Islam, Islam would not have reached us and hundreds of millions of people would not have embraced it; rather Islam would not have gone beyond the Messenger ﷺ. So the first thing revelaed to the Messenger ﷺ was His ﷻ saying:

﴿اقْرَأْ﴾

"Read!" [TMQ 96:1]. He ﷻ ordered him to read himself and to read it to the people. One of the earliest ayaat revealed to him ﷺ was His ﷻ

saying:

﴿قُمْ فَأَنذِر﴾

"Arise and warn!" [TMQ 74:2]

Thus, the Da'wah of the Messenger ﷺ brought about Islam in all its aspects, and produced the first Muslims who were the best in carrying the Khayr (Islam) as a Message after the Messenger ﷺ. The da'wah of those Muslims carried Islam to those who came after them. Thus, in this manner and our present time, the da'wah must continue until the Final Hour.

Therefore, the da'wah in relation to Islam is like the flow in relation to water; just as the water irrigates, quenches the thirst and gives goodness to the people, it needs someone to carry it. In the same way Islam, which is the true deen and the correct way of life, also needs someone to carry it, and carry its goodness, so as to irrigate and quench and guide the one who follows the good Pleasure of Allah ﷻ.

Therefore, the strong relationship between Islam and the da'wah becomes apparent.

For this reason, the da'wah is a fundemental pillar and a vital matter in Islam. Islam needs the da'wah to generate influence with it, and it needs the da'wah to spread. The age of the da'wah is the age of Islam itself, ever since it started, until Allah ﷻ inherits the earth and those inhabiting it.

Therefore, the da'wah must be given its due importance in the life of the Muslims. The Muslims must be preoccupied by the da'wah for which they must spend their time and exert their effort.

ENJOINING THE *MA'ROOF* (GOOD) AND FORBIDDING THE *MUNKAR* (EVIL) IS PART OF CONVEYING THE DA'WAH

Regarding this issue Imaam an-Nawawi (may Allah have mercy on him) says in his Sharh Saheeh Muslim under the chapter "enjoining the *ma'roof* and forbidding the munker": "Know that this chapter - ie the chapter of

enjoining the *ma'roof* and forbidding the *munkar* – most of it has been seen-off a long time ago, and what is left of it nowadays is very few signs."

This chapter is of grave importance; it is the support and basis of the matter. When the evil becomes widespread then the punishment will engulf the good and the bad (people), and if they did not restrain the tyrant, Allah ﷻ will be about to punish them all:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"And let those who oppose the Messenger's commandment beware, lest some affliction befall them or a painful torment be inflicted on them." [TMQ 24:63]

The need for enjoining the *ma'roof* and forbidding the *munkar* is necessary and permanent as long as the need remains for life itself, its security and well being. Indeed, the da'wah is equivalent to all of that. The Prophet ﷺ has explained the extent of that need and gave an example for it. So he said;

((مثل القائم على حدود الله و الواقع فيها كمثل
قوم استهموا على سفينة فاصاب بعضهم أعلاها
و بعضهم أسفلها. و كان الذين أسفلها إذا
استقوا من الماء مروا على من فوقهم. فقالوا: لو
أنا خرقنا في نصيبنا خرقا و لم نؤذ مَن فوقنا؟
إن تركهم الذين في الأعلى وما أرادوا هلكوا
جميعا, و ان أخذوا على أيديهم نجوا جميعا))

"The example of those who maintain Allah's limits and those

who surpassed the limit is like the example of those who share a boat. Some would occupy the lower while others the upper deck. The occupants of the lower deck would have to go to the upper deck to have access to the water. They said, 'Why don't we drill a hole in the lower deck to directly access the water, so as not to cause any inconvenience to those above us?' If those on the upper deck allowed this to happen, then the entire boat with all the passengers would sink. However if they prevented them from doing so, then all would be saved" [Reported by Bukhari]. This hadith explains how enjoining the *ma'roof* and forbidding the *munkar* is equivalent to the life and security of society. Any complacency in undertaking this task has no outcome except that the boat sinks with everyone on it, to the bottom of the sea and everybody would perish and drown.

The Qur'an has expressed the importance of the da'wah and people's need for it in many ayaat. The words of the Qur'an have not been restricted to the subject of da'wah, but rather they have included many words and meanings all of which revolve around the topic of da'wah, in addition to ahadeeth (traditions) of the Messenger ﷺ. We mention a few of them here by way of example and not as an exhaustive account.

The Qur'an has expressed the da'wah by the phrase, "enjoining the *ma'roof* and forbidding the munka." He ﷻ said:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ﴾

"You are the best of peoples ever raised up for mankind; you enjoin the ma'roof and forbid the munkar, and you believe in Allah" [TMQ 3:110], and He ﷻ said:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise from amongst you a group inviting to all that is good (Islam), enjoining the ma'roof and forbidding the munkar. And it is they who are successful." [TMQ 3:104]

The Messenger of Allah ﷺ said;

((و الذي نفسي بيده لتأمرن بالمعروف و تنهون
عن المنكر أو ليوشكن الله أن يبعث عليكم
عقاباً منه ثم تدعونه فلا يُستجاب لكم))

"By the One in whose Hand lies my soul, you must order the *ma'roof* and forbid the *munkar*, or Allah will be about to send a punishment, then you will supplicate to Him and you will not be answered" [Reported by Tirmizi]; and he ﷺ said,

((من رأى منكم منكراً فليغيره بيده, فإن
لم يستطع فبلسانه, فإن لم يستطع فبقلبه,
و ذلك أضغف الإيمان))

"Whosoever from amongst you sees a *munkar* let him change it with his hand, if he is not able then let him change it with his tongue, and if he is not able then let him hate it in his heart. And that is the weakest of Imaan" [Reported by Muslim].

TABLEEGH IS PART OF CONVEYING THE DA'WAH

Similarly, the Qur'an has expressed the da'wah with the term, "shahaadah" (to bear witness) against people. He ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾

"Thus We have made you a just nation, that you be witnesses against mankind and the Messenger ﷺ be a witness against you." [TMQ 2:143]

The Messenger ﷺ says,

((..و المؤمنين شهود الله في الأرض))

"...the believers are witnesses of Allah on earth." [Repoted by Ibn Majah]. The Messenger ﷺ also says,

((ليبلغ الشاهد الغائب))

"Let the one present (shaahid, ie witnessing this) convey it to the one absent."

Likewise the Qur'an has expressed the da'wah with the term, "tableegh" (conveyance). He ﷻ said:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

"O Messenger (Muhammad ﷺ)! Convey (the Message) which has been sent down to you from your Lord. And if you did not, then you have not conveyed His Message. Allah will protect you from mankind" [TMQ 5:67]; and the Messenger ﷺ also says,

((بلغوا عني ولو آية))

"Convey from me even if it is one ayah." [Reported by Bukhari]

ADMONITION OF EACH OTHER (*TAWAASI*) TO THE TRUTH IS PART OF CONVEYING THE DA'WAH

The Qur'an and Sunnah have also expressed the idea of da'wah with the terms; recommending one another to the truth (*tawaasi*); sending to give good tidings (tabsheer) and to warn (indhar); to clarify the truth, advising (naseeha) and reminding the people, and debating with the people of the Book with the best manner, and performing Jihaad in the path of Allah ﷻ, and the work to make the deen prevail. And there are many more examples.

He ﷻ said,

﴿وَالْعَصْرِ * إِنَّ الْإِنسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

"By Al-'Asr (the time). Verily! Man is in loss, except those who believe and do good deeds, and recommend one another to the truth, and recommend one another to sabr (patience)." [TMQ 103:1-3]. He ﷻ said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيراً وَنَذِيراً﴾

"And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [TMQ 34:28] He ﷻ also said,

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." [TMQ 14:4]. He ﷻ said,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

"Verily, this (the Qur'an) is but a Reminder to (all) the worlds (mankind and jinn)" [TMQ 81:27]. He ﷻ said,

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ﴾

"*And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad ﷺ) and your people, and you will be questioned (about it)."* [TMQ 43:44]. He ﷻ said,

﴿وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

"… and argue with them in a way that is better." [TMQ 16:125]. He ﷻ said,

﴿وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ﴾

"And fight them until there is no more Fitnah (disbelief ie worshipping others beside Allah) and the deen *(worship) will all be for Allah alone."* [TMQ 8:39]. He

ﷺ said,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"He it is Who has sent His Messenger (Muhammad ﷺ) with the guidance and the religion of truth to make it prevail over all (other) Deens (ways of life) even though the mushrikeen hate (it)." [TMQ 61:9]

The Rasool of Allah ﷺ said,

((ألا إن الدين النصيحة قال قلنا لمن يا رسول الله قال لله ولرسوله ولكتابه ولأئمة المسلمين وعامتهم))

"Verily, the deen is advice." He was asked, "To whom O Rasool of Allah ﷺ?" He said: "For Allah, His Book, Messenger, imaams of the Muslims and the masses" [agreed upon]. Sulayman b. Buraydah reported on the authority of his father who said, "When the Rasool of Allah ﷺ appointed anyone as leader of an army or raiding expedition he would exhort him to fear Allah (in his private matter) and to be good to the Muslims who were with him. He ﷺ would say,

((كان رسول الله ﷺ إذا أقر أميراً على جيش أو سرية أوصاه في خاصته بتقوى الله و من معه من المسلمين خيراً ثم قال: اغزوا باسم الله و في سبيل الله. قاتلوا من الكفر بالله ... و إذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال (أو خلال) فأيتهن ما أجابوك فاقبل منهم و كف عنهم. ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم و كف عنهم ...))

'Fight in the name of Allah and in the cause of Allah. Fight against those who do not believe in Allah. When you meet your enemy from the Mushrikeen, invite them to three courses of action. If they respond to any one of them, accept it from them and restrain yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them ..." [Reported by Muslim]. It has been narrated from the Rasool of Allah ﷺ that he said,

((نضر الله عبداً سمع مقالتي فحفظها و وعاها و أداها, فرُب حامل فقه غير فقيه, و رُب حامل فقه إلى من هو أفقه منه))

"May Allah illuminate the face of a servant who heard my statement, so he memorised, understood and conveyed it. For it may occur somebody carries *Fiqh* (knowledge) without being a faqeeh (knowledgeable). It may also occur that somebody carries *Fiqh* to somebody who is of greater *Fiqh* than him." [Reported by Tirmizi]

In this manner the ayaat and ahadeeth have all corroborated the same issue such that each ayah or hadeeth carries the da'wah within it. The da'wah includes everyone, and all the Muslims should undertake it according to ability.

If we come to the verses which only relate to enjoining the *ma'roof* and forbidding the *munkar* and not other verses of da'wah, by way of example, we will see that these verses have informed us that this great pillar in Islam must include all the Muslims. The verse, in respect to the Prophet ﷺ who is our example and model, says;

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ﴾

"... he commands them with the Ma'roof and forbids them from the Munkar; he allows for them as lawful the tayyibaat (ie all good and lawful things) and forbids to them as unlawful the khabaa'ith (all evil and unlawful things)..." [TMQ 7:157]. This clarifies the completion of His Message. He ﷺ is the one on whose

tongue Allah ordered every good and forbade every evil, allowed every tayyeb (lawful thing) and prohibited every khabeeth (unlawful thing).

In relation to the Ummah the verses say,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ﴾

"You are the best of peoples ever raised up for mankind; you enjoin the ma'roof and forbid the munkar, and you believe in Allah..." [TMQ 3:110]

The Ummah here includes all Muslims, as individuals, groups and people of authority such that they undertake the enjoining of every *ma'roof* and forbidding of every *munkar*.

In relation to individuals the ayaat state;

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

"The believers, men and women, are awliya (helpers, friends, protectors) of one another, they enjoin the ma'roof and forbid the munkar…" [TMQ 9:71]

Qurtubi said: "Allah ﷻ made enjoining the *ma'roof* and forbidding the *munkar* differentiate between believers and munafiqeen (hypocrites). Thus it indicates that the most specific description of the believers is: enjoining the *ma'roof* and forbidding the *munkar* and at the head of which is the da'wah to Islam." [Tafseer al-Qurtubi 4/47]

In relation to groups and parties, the verses clarify the type of their action, thus the verse says;

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise from amongst you a group inviting to all that is good (Islam), enjoining the ma'roof and forbidding the munkar. And it is they who are successful." [TMQ 3:104]

In relation to the people in authority the verse says,

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

"Those (Muslim rulers) who, if We give them power in the land, (they) established the Salah (prayer) and ordered the payment of Zakah and they enjoined the ma'roof and forbade the munkar. And with Allah rests the end of (all) matters." [TMQ 22:41]

The Qur'an has clarified that the da'wah should be to Islam;

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise from amongst you a group inviting to all that is good (Islam)..." [TMQ 3:104];

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ... ﴾

"And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam?" [TMQ 61:7]

﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

"And certainly, you (O Muhammad ﷺ) call them to a Straight Path." [TMQ 23:73]

The Qur'an has also clarifed that the da'wah should be to Allah ﷻ;

﴿وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحاً

﴿وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

"And who is better in speech than he who calls to Allah..." [TMQ 41:33];

﴿قُلْ هَـــذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ﴾

"Say (O Muhammad ﷺ): This is my way; I invite unto Allah with sure knowledge, I and whosoever followed me." [TMQ 12:108]

The Qur'an clarified that the da'wah should be to ruling by what Allah has revealed;

﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ﴾

"And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuse (to come) and turn away." [TMQ 24:48];

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

"The only saying of the believers, when they are called to Allah and His Messenger ﷺ to judge between them, is that they say: 'We hear and we obey.'" [TMQ 24:51];

﴿يُدْعَوْنَ إِلَى كِتَابِ اللّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ﴾

"…They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, while they are averse." [TMQ 3:23]

Enjoining the *ma'roof* and forbidding the *munkar* is fard 'ala al-kifayah (an obligation of sufficiency) and some have been specifically obligated, and the one undertaking it will be rewarded and the one who abandons it will not be excused until it has been accomplished, since Allah ﷻ made

"salvation" the consequence of undertaking that obligation and "torment" the consequence of leaving it. He ﷻ said,

﴿فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُواْ بِعَذَابٍ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ﴾

"So when they forgot what they were reminded of, We rescued those who forbade evil, but We seized those who did wrong with a severe torment, because they used to transgress." [TMQ 7:165]

Since Imaan is the foremost *ma'roof* and the basis of every *ma'roof*, then kufr on the other hand is the foremost *munkar* and the basis of every *munkar*. Since the acts of obedience are ma'roofat emanating from the foremost *ma'roof*, then on the other hand the acts of disobedience are the munkaraat emanating from the foremost *munkar*. Since ruling by what Allah has revealed is the head of the acts of obedience, with which the Imaan and the acts of obedience are preserved, and through which the da'wah is undertaken and the deen is spread; then on the other hand ruling by other than what Allah has revealed is the head of the acts of disobedience and it constitutes following the whims, desires and misguidance.

Accordingly, it is obligatory on the Ummah to unite on establishing this obligation. Let the Muslim who is concerned about the matters of his deen know that when he reads an ayah or hadeeth, he is not the only one intended with it, but it is a speech to all. Even if the speech is directed towards the Messenger ﷺ, it is an address to the Ummah through him as long as there is no evidence of specification. When Allah orders a Muslim regarding Imaan, it is an order for him and others, and the order regarding worship is an order for him and others, and the order to rule by what Allah has revealed is an order for him and others as well.

2

The importance of Imaan in conveying the da'wah and the priorities regarding the obligations

Islam consists of ma'roofat which Allah ﷻ has ordered to establish, and munkaraat which He ﷻ ordered to abstain from and remove.

The head and the highest *ma'roof* is the belief in Allah ﷻ and the rest of the pillars of the Islamic 'Aqeedah.

The head of the munkaraat (pl. of *munkar*) and its most evil manifestation is kufr in all its forms. Allah ﷻ ordered that one avoid it, deter people from it and warn of falling into its snare.

Then after Imaan comes taqwa from the catagories of *ma'roof*. It is realised by obeying Allah ﷻ and His Messenger ﷺ. It is the fruit of Imaan, it completes it and it is from its requisites. Fearing Allah ﷻ means to avoid His anger. This cannot take place except by adhering to the Law of Allah ﷻ. This adherence is linked to Imaan. So whenever the Imaan of a Muslim becomes strong, his adherence to obedience becomes strong. This adherence becomes weak when the Imaan becomes weak. Thus, the Muslim is ordered to have Imaan and obey Allah ﷻ and His Messenger ﷺ, and he is forbidden from kufr in all its forms, and from acts of disobedience in all its forms.

The Imaan and taqwa of a Muslim and his abstention from kufr and sins will not remain and will not spread unless he conveys it and calls people to it, establishes the entity that protects the Muslims, their 'Aqeedah and their taqwa and prevents them from falling into the traps of kufr and disobedience. This is what the reality and the actions of the Messenger ﷺ have shown. The Messenger ﷺ did not order those with him to have Imaan and taqwa only. Rather, he used to work with them to establish an environment for Imaan and taqwa, by establishing the entity

which will make the whole society proceed in the same direction in which the Imaan and taqwa of the individual proceeds. This is what he ﷺ achieved when he established the Islamic State in Madinah al-Munawwarah.

Thus, the ma'roofaat (pl. of *ma'roof*) that we are obliged to bring about must be conveyed to the people, and the people must be invited to them and we must establish the entity that will protect them. The munkaraat that one must stay away from must be fought, chased, alienated and whoever committed them must be accounted and the entity that causes the presence of such munkaraat or protects them must be removed.

Therefore, the Muslims are obliged to enjoin the *ma'roof* and forbid the *munkar*. Before ordering the *ma'roof*, they themselves must abide by it, and before forbidding the *munkar* they themselves must refrain from it.

THE FIRST ASPECT: ABIDING BY THE *MA'ROOF* AND ABSTAINING FROM THE *MUNKAR*

The Muslim is required to have Imaan in Allah ﷻ, His messengers and the whole of the Islamic 'Aqeedah; ie the belief in Allah ﷻ, His angels, Books, Messengers, in the Last Day and al-qadhaa wal-qadar, that both good and bad are from Allah ﷻ, and believe in whatever has come in the Kitaab and Sunnah in a decisive manner.

Thus, Imaan is fard 'ayni (a personal obligation) on every Muslim. He is required to believe in it generally and he must have its foundation. Thus, he is required to believe in the existence of Allah ﷻ, the Creator of everything and that there is none like Him. The One who has the attributes of perfection and from Whom any deficiency is removed, and that whatever is in the universe, and whatever life is established upon, and needed by man is from Allah al-Qadeer. Nothing on the earth or in the sky can escape Him; nothing can go against His Will and Knowledge. He ﷻ is the only One to be truly worshipped, in Whom alone is the seeking of refuge, to Whom alone is the submission, and with His Pleasure alone comes tranquillity. When the Muslim possesses this foundation then he has obtained the Imaan in Allah ﷻ. He is also required to believe that Muhammad ﷺ is the Rasool of Allah, who has come with the deen of Islam as a revelation from Allah ﷻ and not through his genius or

intelligence, and that he is infallible in what he conveyed from his Lord. He should believe in the rest of the Messengers of Allah and His Books in a general manner, in the angels, the Last Day and in al-qadhaa wal-qadar. These are the foundations of Imaan, whoever acknowledged them becomes a believer, even if he has missed some of the details - of course this is as long as he does not undertake or believe in anything that violates his Imaan. This Imaan, however increases and decreases, consequently this requires strong adherence and maintaining an upright behaviour. Thus, the belief in Allah ﷻ strengthens and becomes more potent in the realm of life, when the believer contemplates more about the universal signs and the revealed verses of Allah ﷻ. So the more a Muslim thinks about the creation of Allah ﷻ and the precision of its composition and the power of its Creator, His wisdom and knowledge, the more his Imaan strengthens and his sanctification to this Mighty Creator increases. The more that man contemplates the bounties that Allah ﷻ has bestowed upon him, and the more he tries to count them and draw his perception to what he was heedless of, the nearer he draws to this Noble Ilaah, praising Him, thanking Him and obeying Him. The more the Muslim thinks about the deficiency in everything other than the Creator and about his need and weakness, the more he hastens towards worshipping, obeying and submitting to this Creator only.

Likewise the belief in the Rasool of Allah ﷺ increases and decreases. So the more the Muslim's knowledge of the Qur'an increases, the more his conviction that this Qur'an is not from anyone other than Allah ﷻ increases, and hence his conviction that Muhammad ﷺ is the Messenger of Allah also increases. Similarly, as he contemplates the Sirah of the Rasool of Allah ﷺ, his life, the suffering he underwent in the Path of Allah ﷻ and his position, the greater his love for the Rasool of Allah ﷺ, and his attachment to the personality of this great Prophet increases. Consequently his endeavour to obey him and carry the same concern the Rasool of Allah ﷺ carried thoughout his life also increases.

The same holds for the belief in the Last Day. When the Muslim thinks more about the conditions of the Day of Judgement, which makes children grey headed, every nursing mother forget her nursing, every pregnant one drop her burden, and the people look as if they are drunk from the fear of what is taking place; this unseen scene which Allah ﷻ has informed him about terrifies him, and as a consequence he wants to

avoid the terror of that day and thus seeks the means of safety on that day. The more the believer contemplates the ayaat and ahadith which talk about Jannah and what Allah ﷻ has prepared for the believers in terms of the lasting comfort and eternal happiness, then the smaller the delight of the dunya becomes in his eyes and his yearning for that sublime Paradise increases. Also, the more the believer ponders over the ayaat and ahadith regarding the Hellfire and what Allah has prepared for the disbelievers and sinners of painful torment and the eternal fire, the greater becomes his fear of this punishment. Hence fear of life's punishments and pains diminishes in his eyes, so he starts to avoid the reasons which lead one to enter the Hellfire, even if that led him to the prisons of the zaalimeen (oppressors) and exposed his back to be beaten by theis whips. Thus, when the heart ties itself around Imaan, then the organs of his body respond to Allah ﷻ in aware obedience and strong commitment. The more the Aakhira becomes prominent in the eyes of the believer, the more the dunya seems immaterial to him. When the Imaan becomes stronger, the adherence consequently becomes stronger, and supports the believer to stay firm in his speech and action, whatever the hardships and difficulties he faces.

Imaan (belief) in Allah needs to be accompanied by rejection (kufr) of all other rivals, whatever forms and images they may take, whether they are idols or thoughts. The Qur'an confronted the idol worshippers, and the carriers of these concepts:

﴿قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ * وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"He said: 'Do you worship that which you (yourselves) carve?' And Allah has created you and what you make" [TMQ 37:95-96]; He ﷻ said;

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى * أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى * تِلْكَ إِذاً قِسْمَةٌ ضِيزَى﴾

"Have you then considered al-Laat and al-'Uzza, and Manaat, the other third? Is it for you the males and for Him females? That indeed is a division most Unfair!" [TMQ 53:19-22]; and He ﷻ said;

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا

الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ * وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ * قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"And they say: 'There is nothing but our life of this world, we die and we live and nothing destroys us except ad-Dahr (time).' And they have no knowledge of it, they only conjecture. And when Our Clear Verses are recited to them, their argument is no other than that they say: 'Bring back our (dead) fathers, if you are truthful!' Say (to them): 'Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection, about which there is no doubt. But most of mankind know not.'" [TMQ 45:24-26]

So the Imaan (belief) in other than Allah ﷻ is false. It must be discarded and rejected. Just as Imaan requires thought and contemplation, likewise Kufr as well requires thought and contemplation. The previous ayaat motivate the minds of men to think, and ask them to contemplate the reality of the beliefs of the Kuffar so that they gain certainty that these are all false, and so that they can truly reject the *Taghut*. He ﷻ said;

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ﴾

"Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." [TMQ 2:256]. Just as thought and contemplation is a means to believe in Allah ﷻ, likewise it is also a means to reject *Taghut*. Both are required from the Muslim so that he can grasp the firm handle and obtain the correct guidance.

This Imaan, required from every Muslim, makes him committed to it. Whosoever believes in Allah ﷻ and discards all that is false, will find himself leaning towards this great Ilaah (God), the Creator, al-Qadeer (the All-Able). Thus, he loves Him, fears Him, desires His Mercy, worships

Him and follows His orders. This generates in the Muslim the love of what Allah ﷻ lives, and the hatred of what Allah ﷻ hates. The Muslim in his life would then turn to Allah ﷻ to thank Him for what He bestowed upon him, and the grace that He brought upon him. Why would he not do so, having realised that he is weak and incapable, in need of the One who manages his affairs? If it was not for Allah ﷻ, he would not have been guided, he would not have upon the right path, and his affairs would not have been good. Thus, by following the order of Allah ﷻ he lives a good life, and by turning away from the zikr of Allah ﷻ he lives a miserable and wretched life, and he loses this world and the Hereafter. Thus, Imaan inevitably drives towards compliance and taqwa. This makes every Muslim turn to the Creator to worship Him and obey Him, abstain from anything which angers Him, and makes him eager to do whatever will please Him. So what pleases Allah ﷻ and what angers Him? Indeed, what pleases Allah ﷻ is the obedience to Him, which is through the many ma'roofaat the Legislator determined for the Muslims and ordered them to comply with. What angers Allah ﷻ is disobedience, which is through the many munkaraat the Legislator also determined, and ordered them to abstain from.

Fard 'ayni (the personal obligation) and fard kifaa'i (the obligation of sufficiency)

Indeed, the one who examines the divine obligations will find that some of them are individual and some are collective. The fard 'ayni (individual obligation) is the obligation which must be undertaken by every mukallaf (legally responsible person) by himself. If a Muslim abandons this obligation, then he would not be free of the sin, even if all the Muslims had undertaken it. If he undertook the obligation while all the Muslims neglected it, then he would be free of the sin and blame before Allah ﷻ. This means that it is incumbent on every Muslim to search for the individual obligations and adhere to them, so as to be absolved from guilt, and to relieve his conscience before the Creator of obligations. Likewise, what has been said about the individual obligations is also the case regarding the prohibitions, as long as they relate to the individual. This means that the Muslim has to perform the salah, fast in Ramadan, make pilgrimage to the Sacred House when he can, pay the zakah when his wealth reaches the nisaab (the minimum amount above which zakah is due), look after his parents, eat the halaal and good; abstain

from eating the evil and haraam and abstain from *zina* (adultery), lying and backbiting, and other such things, which the Muslim must inquire about. Thus he will undertake any action if it is *ma'roof* and abstain if it is *munkar*.

Fard kifaa'i (the obligation of sufficiency or collective obligation)

There are collective obligations, and what is required is that these obligations must be performed, irrespective of who has undertaken them from the Muslims.They are not required from every individual by himself. Rather what is required is that they are enacted. They may be enacted via a few or via many. If they are not enacted, then all the Muslims will be sinful until they are enacted. Otherwise, the sin will be removed only from those who struggled and endeavoured to establish them, and who were involved in this struggle seriously. Let no one assume that because the Muslims share the sin with him, that this will lighten the sin for him, and so he is negligent of the collective obligations. This is not true, because he will come alone on the Day of Judgement, carrying the sin on his own. He ﷻ said:

﴿وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْداً﴾

"And everyone of them will come to Him alone on the Day of Resurrection (without any helper or protector." [TMQ 19:95]. The fact the Ummah falls into sin with him may give him comfort in this world, but this will not lighten it for him in the Hereafter. Therefore, let everyone who has been negligent in the collective duties that have not been established, rush into serious involvement in the work to establish them, so as to clear his conscience before Allah ﷻ, before that Day comes when the hearts and sights will be turned about. Thus, the Muslim who believes in Allah ﷻ and fears His warning and wants His Promise, he will be concerned to please Allah ﷻ, to win Paradise and save himself from the Fire. Such a Muslim looks upon the collective obligation as a duty that must be undertaken. As long as it has not been undertaken, then the sin will reach him if he did not work to establish it. However if the obligation was performed, then there will not be any blame on him as long as some people established it. So in order for the Muslim to relieve his conscience before Allah ﷻ, he must be concerned with the collective obligations just like his concern with the individual obligations. For example: ruling by what Allah ﷻ has revealed,

Jihaad in the path of Allah ﷻ, *Ijtihaad*, enjoining the *ma'roof* and forbidding the *munkar*. All of these are collective obligations, which the Muslims must work to establish, otherwise they will be sinful. If *Ijtihaad* is absent in the Ummah, for example, then everyone is sinful except the one who works to bring about *Ijtihaad*. The presence of people working to bring about *Ijtihaad* will not remove the sin from others, as long as *Ijtihaad* still does not exist. When *Ijtihaad* comes to exist, then the sin is removed from everyone. This is also the case with regards to establishing the Islamic State. Every individual who abstains from undertaking the work to establish it will be sinful before Allah ﷻ, and the presence of people working for its establishment will not remove the sin from those abstaining from it, as long as the state has not been established yet. The following was mentioned in the book entitled, "Al-Fikrul Islami" (The Islamic Thought) under the heading, "The obligation of sufficiency is an obligation on every Muslim." The text states the following;

"The obligation is not removed in any case whatsoever, unless the work which was obligated has been undertaken. The one who neglects the obligation will deserve punishment for abandoning it. He will remain sinful until he undertakes it. There is no difference in this regard between the individual obligation and the obligation of sufficiency (ie collective obligation). All of them are an obligation on all of the Muslims. Thus, His ﷻ saying:

﴿انْفِرُواْ خِفَافاً وَثِقَالاً﴾

"March forth, whether you are light or heavy..." [TMQ 9:41], is an obligation of sufficiency. In all of these (obligations), the action has been requested decisively (talban jaaziman). Hence, trying to differentiate between the individual obligation and the obligation of sufficiency in their capacity as obligations is a sin before Allah ﷻ; it counts as turning away from the path of Allah ﷻ and deception to cause complacency in undertaking the obligations of Allah ﷻ. As for removing the duty from the one on whom it was obligatory, here as well there is no difference between the individual obligation and the obligation of sufficiency. The duty is not removed until the action requested by Ash-Shaari' (the Legislator) has been established, whether the request was to every Muslim such as the five daily prayers or the request was for all the Muslims such as the bai'ah (pledge) to the Khaleefah. None of these obligations will be removed

until the action has been established, ie until the prayer has been established and the Khaleefah has been appointed and given the bai'ah. Thus, the obligation of sufficiency will not be removed from anyone of the Muslims, when some of them undertake the action that will establish it, until it has been established. Thus, every Muslim will remain sinful as long as the action has not been completed. Therefore, it is incorrect to say that the obligation of sufficiency is the obligation which, if some undertook it, then the rest are absolved from the sin. Rather, the obligation of sufficiency is the obligation which if some have established it, then the rest are absolved of the sin. The removal of the sin will be something real, because the action which has been ordered has already been undertaken and it exists, so there is no place for the sin to remain. This is the obligation of sufficiency, which is like the individual obligation. Hence, the establishment of the Islamic State is an obligation on all Muslims; ie it is fard on every single Muslim. This obligation is not removed from any single Muslim until the Islamic State is established. If some undertook the actions that will establish the Islamic State, the obligation is not removed from any single Muslim as long as the Islamic state has not been established. The obligation will remain on every Muslim, and the sin will remain on every Muslim until the establishment of the State. The sin will not be removed from any single Muslim until he pursues the action that will establish the State, and continues on this action until the State is established. Thus, every obligation of sufficiency will remain an obligation on every Muslim, and will not be removed until the requested action has been undertaken."

Once the individual obligations and the obligations of sufficiency became clear to us, it becomes clear to us that for the Muslim to relieve his conscience before his Creator and his Lord, it is incumbent on him to undertake the individual obligations and participate with others in establishing the obligations of sufficiency.

PRIORITIES IN THE OBLIGATIONS

Undertaking the individual obligations has Shar'ee priorities. When the Muslim is able to do all his individual and collective obligations, then this is what is required, and he has no problems. However, if any clash occurs, then performing the individual obligations takes priority over the collective obligations. If a clash occurs between the individual obligations,

then it will be the Shar'a, and not the mind, which laid down the priority for some over others. Thus, the providing of nafaqa (maintenance) for the family takes precedence over payment of debt, and the payment of debt takes precedence over paying for the Hajj. The fasting of Ramadan takes precedence over the fast of nadhr (solemn promise). The Jum'ah prayer takes precedence over keeping one's promise and so on and so forth. If a clash occurs between the collective obligations where they cannot all be established, then again the Shar'a, and not the mind, laid down the priority of some over others. Here the field is wide and complicated. This is because there are many collective obligations; some are difficult and very costly, while others require great effort and time. There are so many, that the Muslim cannot possibly undertake them all. Therefore, it becomes imperative for him to undertake some at the expense of others. What he undertakes and what he leaves cannot be on the basis of whims, rational evaluation or personal choice, rather it is based on legal preference, where the Shar'a decides the priority. This is taken from the qaraa'in (Shar'ee indications) that clarify its importance.

THE MOST IMPORTANT OBLIGATIONS OF SUFFICIENCY

For instance, when we decide that the establishment of the Islamic State comes at the head of the scale of priorities amongst the collective obligations, we take this decision from the texts of the Qur'an and Sunnah.

The verses that obligate to rule by what Allah has revealed are many. He ﷻ says:

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ﴾

"…And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44]

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ﴾

"…And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)." [TMQ 5:45]

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ﴾

"…And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)" [TMQ 5:47],

﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

"But no, by your Lord, they can have no Imaan, until they make you (O Muhammad) the judge in all disputes between them…" [TMQ 4:65],

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ﴾

"And so judge between them by what Allah has revealed and follow not their vain desires..." [TMQ 5:49],

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْماً لِّقَوْمٍ يُوقِنُونَ﴾

"Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm belief." [TMQ 5:50] Acting upon these texts and other such texts containing other ayaat and ahadeeth depends on the existence of the Islamic State which will rule by what Allah ﷻ has revealed.

The verses that order the establishment of the Hudood (penal code) are many:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾

"Cut off the hand of the thief, male or female..." [TMQ 5:38],

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ﴾

"The woman and the man guilty of illegal intercourse, flog each of them with a hundred stripes..." [TMQ 24:2],

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاء فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes..." [TMQ 24:4],

﴿وَمَن قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَاناً﴾

"…And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority (ie to demand Qisas, to forgive or receive blood money)…" [TMQ 17:33],

﴿إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِم وَأَرْجُلُهُم مِّن خِلافٍ أَوْ يُنفَوْاْ مِنَ الأَرْضِ﴾

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land…" [TMQ 5:33] There are many ahadeeth which mention the whipping of the one who drinks alcohol, and stoning the fornicator who is married, tooth for a tooth, qisas (equal retribution) for injuries, and the arsh (blood money) when qisaas does not take place, and the imposition of the ta'zeer (discretionary punishment) where the Shar'a has not fixed a specific punishment. Acting upon these rules and Hudood, which Allah ﷻ has legislated, depends on the presence of the Islamic State that will rule by what Allah ﷻ has revealed.

The verses that mention Jihaad in the path of Allah ﷻ are numerous. For instance:

﴿انْفِرُواْ خِفَافاً وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُم فِي سَبِيلِ اللّهِ﴾

"March forth, whether you are light or heavy, strive hard with your wealth and your lives in the path of Allah…" [TMQ 9:41],

﴿قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ

مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الكِتَابَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ﴾

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (Islam) among the people of the Book (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued" [TMQ 9:29],

﴿وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً﴾

"…and fight the Mushrikeen (polytheists, idolaters) collectively, as they fight against you collectively..." [TMQ 9:36],

﴿وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ﴾

"And fight them until there is no more Fitnah (disbelief and polytheism) and the deen *(worship) will be for Allah alone..."* [TMQ 8:39],

﴿وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَّ اللّهِ وَعَدُوَّكُم وَآخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُونَهُمُ اللّهُ يَعْلَمُهُم﴾

"And make ready against them all you can of power, including the steeds of war to threaten the enemy of Allah and your enemy, and others besides them, you may not know but whom Allah does know..." [TMQ 8:60] Acting upon these texts and other such ayaat and ahadeeth depends on the existence of the Islamic State that will rule by what Allah ﷻ has revealed. There are ahadeeth, which mention that Jihaad will continue until the Day of Judgement and the justice of a just person or the injustice of an unjust person will not annul it. In other words, the Muslim is obliged to engage in Jihaad when he is called to Jihaad, whether the Islamic State exists or not, ie Jihaad will take place with every Ameer, whether pious or sinful. However, the rulers today do not engage in Jihaad, nor do they order

Jihaad in the path of Allah ﷻ. When they order fighting they order the fighting of Muslims amongst themselves. They will continue to do that until men who believe in Allah ﷻ and the Last Day rise up and demolish the kufr statelets and, in their place, establish the one Islamic State, which will rule by what Allah ﷻ has revealed.

The verses which make the Islamic Ummah carry the message to the world, and the best Ummah among other nations are numerous:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ﴾

"You are the best of peoples ever raised up for mankind; you enjoin al-ma'roof and forbid al-munkar, and you believe in Allah..." [TMQ 3:110],

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

"…But honour, power and glory belong to Allah, His Messenger, and to the believers..." [TMQ 63:8],

﴿وَلَن يَجْعَلَ اللّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً﴾

"…And never will Allah grant to the disbelievers a way over the believers" [TMQ 4:141],

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُوا شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾

"Thus We have made you a just nation, that you be witnesses over mankind and the Messenger ﷺ be a witness over you…" [TMQ 2:143] How can there be any dignity for the believers, and the kuffar not have a way over the believers, while the believers have no State? How can they enjoin other nations with the *ma'roof* and forbid them from the *munkar* while, in their own homes, they are unable to do this? This will not be possible without the presence of the Islamic State which rules by what Allah ﷻ has revealed.

There are numerous ahadeeth which command the Muslims to have one Imam, to whom they will give pledge on the Book of Allah ﷻ and the Sunnah of His Messenger:

((و من مات و ليس في عنقه بيعة مات ميتة جاهلية))

"Whosoever dies without having a bai'ah (pledge to a Khaleefah) on his neck, he dies the death of jaahiliyyah."

((إنما الإمام جنة يقاتل من ورائه و يتقى به))

"The Imaam is a shield, behind whom the Muslims fight and by whom they protect themselves."

((مَن كره مِن أميره شيئاً فليصبر عليه فإنه ليس أحد مِن الناس خرج مِن السلطان شبراً فمات عليه إلا مات ميتة جاهلية))

"If anyone sees in his Amir something that displeases him, let him remain patient, for he who separates himself from the Sultan (authority of Islam) by even so much as a hand span and dies thereupon, he would die the death of Jahiliyyah." [These ahadeeth reported by Muslim]. The Sahabah (may Allah be pleased with them) held an Ijma'a (consensus) over the obligation to appoint a Khaleefah (successor) to the Rasool of Allah ﷺ after his death. They also agreed to establish as Khaleefah Abu Bakr, then 'Umar, 'Uthman and 'Ali, after each had passed away (may Allah be pleased with them). All the Sahabah agreed throughout their lives, over the obligation of appointing a Khaleefah. Although they disagreed over the person who would be appointed as Khaleefah, however they did not disagree over establishing a Khaleefah.

As well, the things Muslims need for life in the Islamic society such as industry, medicine, hospitals, establishment of factories, laboratories, preparing the power and other such collective obligations; in all these matters, the Muslims share the responsibility of securing them. However, securing these matters in a complete way, that achieves the prosperous

Islamic life – which depends on its slavery to Allah ﷻ from one side, and the preparation and power for Muslims so as to convey the da'wah, from another side – cannot be done except through a State that itself supervises the establishment of these obligations effectively, and in a way that complies completely with the nature of Islam and its objectives.

Likewise the Shar'a has charged the ruler with the responsibility of compelling the people to adhere to what the Shar'a has made obligatory. In the absence of the Islamic State, all the rules entrusted with the ruler are suspended. When the people also neglect the rules that pertain to them, they will not find a ruler to make them adhere to these rules. In this case, most of the rules pertaining to the people will be suspended. Thus the presence of the Islamic State will become one of the foundations on which the practical existence of Islam will be established in the realm of life. When this foundation is abolished then a great number of the rules of Islam will be abolished, many of the texts of Islam will be suspended, the Muslims will lose their identity, dignity and power, and their land will be captured and their enemy will have control over them, and the munkaraat will become widespread, as is the case today.

Islam cannot be established without the establishment of the Islamic State

How strange it is that we find people working to establish Islam without focusing their efforts to establish the Islamic State.

More surprising still is that one finds amongst Muslims those who look upon the Islamic State and the work to re-establish it as an ordinary Shar'ee rule, which is not given preference or precedence over anything else.

Even more surprising is that you will find amongst the Muslims those who are working to apply the Shar'ee rules through the existing regimes, at the expense of working to establish the Islamic State, which will undertake what the Shar'a has entrusted it with, of establishing the rules of Islam.

Thus, we are able to conclude that the most important and indispensable obligation from amongst the collective obligations is the

work to establish the Islamic State, which rules by what Allah ﷻ has revealed. This work is being undertaken today by a section of the Muslims. However, this section has not met the sufficiency, because the State has still not been established. As a result, this collective obligation has become similar to the individual obligation as mentioned previously, ie every Muslim is now required to work according to his ability to establish the Islamic state.

Consequently, the most precise and correct emulation of the Rasool of Allah ﷺ is that the Muslim should study the individual obligations ordained by Allah ﷻ. He should also study the individual forbidden actions that have been prohibited by Allah ﷻ. Then he should look to the collective obligations that Allah has commanded to be established, so that he undertakes them or participates in their performance, according to his ability. After study, Allah has guided us to the most important collective duty, which is the work to establish the Islamic State, which is the method to establish the majority of the Islamic rules, whether individual or collective.

In this way, the Muslim would have prepared himself for the Day of Reckoning, when he will be asked about what he has done. This is because he undertook the individual obligations, and refrained from the individual forbidden acts. He also undertook the foremost collective duty, through whose establishment the sin of all the related obligations are removed from him, which are many. In this manner the Muslim will have held on to the truth from all sides. Thus, he has undertaken that which will establish Islam in himself as an individual. He has also undertaken that which will establish Islam in society. If anything else had not been undertaken yet, they would be a few of the collective obligations. The nature of undertaking such obligations will be personal and not collective, such as making du'a for the one who sneezes and performing the funeral prayer.

Knowledge of the *ma'roof* and knowledge of the *munkar*

The discussion of enjoining the *ma'roof* and forbidding the *munkar* guides us to the knowledge of the *ma'roof* and the *munkar*. Knowledge comes before the order or prohibition; there can be no enjoining or forbidding without knowledge. So what are the Shar'ee limits of

knowledge required from the Muslim?

It is self-evident to say that knowledge precedes action. The action must also be according to the Shar'ee knowledge. Otherwise the action will not be worship. Allah ﷻ has ordered the Muslims to undertake the ma'roofaat, so it is imperative that one has knowledge of these ma'roofaat in order to undertake them. Similarly, He ﷻ has ordered them to refrain from the munkaraat; hence it is imperative to have knowledge of the munkaraat, so that one can refrain from them.

Thus, worship, obedience and adherence is the origin, and knowledge is necessitated by them, and is for their sake. Knowledge is not required for itself; rather it is for the sake of worship and obedience. He ﷻ said;

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللّهِ﴾

"We sent no Messenger, but to be obeyed by Allah's Leave." [TMQ 4:64]. As Abdullah b. al-Mubaarak (May Allah have mercy on him) said; "We used to seek knowledge for the sake of knowledge. But knowledge refused to be for anything other than for the sake of Allah." Worship and obedience are what is intended. Knowledge of these two things is achieved by its minimum limit, which is through *taqleed*, and are also achieved by its maximum limits, which is *Ijtihaad*. Both are good as long as the adherence existed and the obedience is realised. The one who prays, maintaining the pillars and conditions of the prayer, and refraining from the things that invalidate the prayer, has established the worship and has performed what he has been commanded to do. However, the fact that he did not perform the worship through *Ijtihaad* and study means that he missed much goodness; that goodness is the knowledge by which Allah ﷻ raises the Muslim in degrees. For he established the worship as a *muqallid* (follower), taking the hukm from the one who has knowledge, is muttaqi (God fearing) and pious in his view. Thus he has the least amount of doubt that what that scholar has said is the most correct and closest to the obedience to Allah ﷻ. Likewise, the one who prays as a muttabi' ie he takes the hukm from another, but with the knowledge of the evidence, he is also a *muqallid*. However, he is of better status than the 'aammi (layman) who takes the hukm without its evidence. Both have taken the hukm from others, and realised the obedience and worship. As for the *mujtahid*, he is of better status; of more preferable consequence, and of

higher degree. He takes the Shar'ee rule by himself and he searches for the evidences and derives from them the hukm of Allah ﷻ regarding himself.

It is fard 'ayn on every Muslim to know the rules that pertain to his actions

As for the Shar'ee rule in respect to the mukallaf (legally responsible person), every sane and mature Muslim is obliged to gain knowledge in the deen regarding the matters necessary for him (to act on) in life. This is because he is commanded to conduct all his actions according to the orders and prohibitions of Allah ﷻ. That is not possible without knowledge of the Shar'ee rules relating to his actions. Therefore, seeking knowledge in the deen about the rules necessary for the Muslim in life is fard 'ayni (individual obligation) and not a collective obligation. Anything more than that is mustahab (recommended), in relation to him. When he prays he must know how he should pray. If his wealth reaches the nisaab and one year has passed on it, he is obliged to pay Zakah. It is incumbent on him then to know what he must pay in accordance with the amount he possesses. If his wealth is gold or silver, then he must learn how to pay the Zakah and to whom it should be paid. There is no harm on him however if he does not know the rules of zakah relating to fruits and livestock. If he knew such rules then he has increased in the goodness and had his reward. If he undertook the task of working to establish the Islamic State, then he is obliged to learn that which is necessary to establish this State. Thus, every obligation is linked to his responsibility, the knowledge of it is accordingly linked with it.

In this way the Muslim, if that is guaranteed for him, will be content about the correctness of his Imaan and soundness of his adherence.

If his intention is purely for his Lord, and he is guided to the correct action, he will find a merciful Lord, Who accepts his action and saves him on the Day of reckoning by His Mercy.

The second aspect: Enjoining the *ma'roof* and forbidding the *munkar*

We said that Islam has clarified every *ma'roof* and every *munkar*; the

Muslim is required to abide by every *ma'roof* for which he is responsible and abstain from every *munkar*. The question that arises here is; does he enjoin every *ma'roof* that he carries out, or does he enjoin the majority of, or less than, what he carries out himself? Does he forbid every evil he refrains from, or does he forbid the majority of, or less than, what he refrains from himself?

Before dealing with this subject, we must understand the reality of what the Shar'a seeks realise. The Shar'a aims that an Islamic society be established, in which not a single concept goes against the concepts of the Shar'a; neither does any action take place that is not approved by the Shar'a. Every *munkar* forbidden by the Shar'a must be prevented and punished. In other words, whatever Allah ﷻ ordered in terms of rules and beliefs must exist. Every *munkar* that has taken place or can take place is pursued. Allah ﷻ has ordered the Muslims to undertake this responsibility. He ﷻ made this task great and has granted it immense reward. Imaam Ghazali (may Allah have mercy on him) said in his book, "Ihyaa' 'uloom ad-deen"; "Amma Ba'd. Indeed, enjoining the good and forbidding the evil is the greatest pillar in the deen. It is the mission with which Allah ﷻ sent all the prophets. If this ceased to exist and its knowledge and practice was neglected then the prophethood would be suspended, the deen would vanish, the period of no deen would prevail, misguidance and ignorance will spread and corruption will become worse, the rent become beyond repair, the lands will be destroyed and the people will perish."

THOSE ENTRUSTED WITH THE ESTABLISHMENT OF THE DEEN

Before we deal with this subject in a detailed manner, we must know who has been entrusted with the implementation of the Shar'ee rules. This is because within the Ummah there are individuals, rulers and groups. Each of these categories has been entrusted by the Shar'a with a set of rules that they must adhere to. Thereafter, they are advised, accounted and rectified according to the failure in carrying out what they were entrusted with. If the reality of this matter became obscure to us then as a consequence it will be difficult for us to undertake the obligation of enjoining the *ma'roof* and forbidding the *munkar*. Therefore we say the following.

Some of the Shar'ee rules are entrusted to the Khaleefah or the ameer and it is not allowed for anyone else to execute them. Some other rules are entrusted to the individuals, and they are undertaken by the Khaleefah if the people failed to perform them. Some rules are entrusted to the Khaleefah and it is allowed for individuals to undertake them in certain cases. Some rules are entrusted to the groups.

As for what is entrusted to the individuals; they are things like the prayers, fasting, Hajj (pilgrimage), and Zakah and refraining from the forbidden things such as alcohol, gambling, usury, theft, murder, fornication, adultery, lying, fraud and backbiting and so on and so forth. The Muslims are commanded with these rules, whether they are living in *dar al-kufr* or *dar al-Islam*, and whether they are living in Islamic countries or kufr countries. Here, one does not look at what the Messenger ﷺ and his Sahabah (may Allah be pleased with them) did in Makkah alone or just in Madinah alone. Rather, the Shar'ee rules required from the individuals in terms of the ibadaat (worships), *mu'amalaat* (transactions), mat'oomaat (foodstuffs), malboosaat (clothing), *akhlaaq* (morals) and the rest of the Islamic beliefs; all of these rules are required from the individual. Every individual is responsible for the family members for whom he is a wali (guardian). If there is an individual Muslim who lives in *dar al-kufr* and the authority forbids him from adhering to the individual Shar'ee rules, he is obliged to emigrate to another land whether the land is *dar al-Islam* or *dar al-kufr*, in accordance with His ﷻ saying;

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيراً * إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) they (angels) say (to them): 'In what (condition) were you?' They reply:' We

were weak and oppressed on earth.' They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein?' Such men will find their abode in Hell - what an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way" [TMQ 4:97-98]. It is *mustahabb* (prefered) for him to emigrate from *dar al-kufr* to dar-Islam, even if he is able to adhere to the Shar'ee rules, unless he works to transform the *dar al-kufr* in which he lives into *dar al-Islam*. It is well known that *dar al-Islam* is the land that is ruled by Islam and its security is in the hands of the Muslims.

As for what is entrusted to the individuals, it is undertaken by the Khaleefah if they failed in it, such as giving the individuals a maintenance if those who are responsible are not able to do so, or looking after the individual affairs if the individuals are unable to undertake this. Also building mosques in villages and city quarters if the inhabitants were not able to take up this task..

As for what is entrusted to the Khaleefah or the ameer only and it is not allowed for anyone else to implement it. These are things such as the establishing of the hudood, and the declaration of war, or concluding a treaty or legislating compulsory laws, or looking after the compulsory affairs. The undertaking of these and other matters have been restricted by the Shar'a to the ruler.

As for what is entrusted to the Khaleefah and is allowed for the individuals to undertake in certain cases, they are things like Jihaad. It is from the responsibilities of the Khaleefah, however, when the enemy attacks the Muslims suddenly, they are obliged to fight even if they have not been ordered to do so, or they have not been given the permission by the Khaleefah, or if the Muslims do not have a Khaleefah and an event has happened that requires Jihaad. The individuals will undertake the Jihaad even with a faajir ruler or with the ameer of a small number of people. However, in origin the Muslims are not allowed to accept this last option, ie the situation in which there is no Khaleefah and they are under the leadership of faajir rulers.

As for what is entrusted with the group only, such as the work to establish the Khilafah or accounting the rulers and forcing them onto the truth and restricting them to it. The work of the party, group or

organisation or block or any Islamic grouping falls within this sphere.

Indeed, clarifying whom the Shar'ee rules have been entrusted to is an important matter. This is because any ignorance or negligence will make the Muslims, whether individuals or movements, act blindly regarding the implementation of the Shar'a. The Muslims will thus lose the precise understanding and consequently the correct application. Consequently, the Muslim will come to neglect obligations linked to his responsibility, and undertake the mandoobaat (recommended actions) at their expense. The group will come to study the Shar'ee rules relating to individuals and neglect the Shar'ee rules relating to its members as a group, or undertake the work of the Islamic State when it is not aware of the division of responsibility which the Shar'a determined and to which we must comply. The scholar will come to talk to the people about certain individual farood like prayer, zakah and fasting and abandon other ahkaam such as the rules of selling that relate to the life of the Muslims, or the rules of backbiting, not to mention the abandoning of the collective obligations, the most important of which is the Islamic State. He also appears as a pious person or someone who admonishes, but not as a scholar-politician who has studied the problems of the Ummah and has put down solutions and sets out to solve them.

Whatever has been entrusted to each of these categories must be adhered to. It has to be ordered with the *ma'roof* and forbidden from the *munkar* if it was failing in what it was entrusted with. It will not be accounted for what it was not charged with. Thus, the Shar'a, in terms of the application, was not entrusted to one custodian only. Rather it established more than one custodian for it, where each one would undertake what it has been entrusted with. The whole Ummah will undertake the whole Shar'a. When the Muslims undertake as individuals what is required from them, and the group or groups undertake what is required from them, and the Khaleefah undertakes what is required from him, then there will be the complete application of Islam.

Here we must draw attention to the fact that the individual Muslim is obliged to believe in Islam completely and in a general manner. However, he adopts of the details that which he is in need of, and what is required from him as an individual and what is required from him as a member of a group or party with which he works. He will be accounted by Allah ﷻ

for any negligence regarding any of these duties. He should undertake what the Shar'a requires from him as an individual. The same applies to the Khaleefah. Thus, he prays, fasts, makes Hajj, looks after his parents and he abstains from *zina* and usury. He will also undertake whatever Shar'a requires from him as a Khaleefah. Thus, he will pass laws, declare Jihaad, protect the Muslim lands, rule by what Allah ﷻ has revealed and implement the Hudood. Any negligence on his part will be accounted by Allah ﷻ in the Hereafter, and the Ummah will account him for it in this world.

This reality must be made clear to the Muslims so that they can distinguish, when making muhaasabah (accounting). Thus, the individual is not accounted for what was not required from him, and the group is not accounted for what is not required from it, and the Khaleefah is not accounted for what is not required from him.

The Shar'a has ordered the Muslims (all of them) to undertake the obligation of enjoining the *ma'roof* and forbidding the *munkar*, each one according to his knowledge and ability. The Shar'a has ordered the establishment of this obligation via the Muslims - as individuals, groups and rulers - and made it obligatory under all circumstances, whether there is an Islamic State or not, and whether the ruling applied on the Muslims is the ruling of Islam or the ruling of kufr, and whether the ruler applied the rules of Islam properly or he misapplied them. Enjoining the *ma'roof* and forbidding the *munkar* existed in the days of the Messenger ﷺ and the days of the Sahabah and the Tabi'een and those who followed them. Its rule shall remain existent until the coming of the Last Hour.

If something happens from the individuals, groups and the Islamic State, which obliges enjoining the *ma'roof* and forbidding the *munkar*, then the individuals, groups and the Islamic State must undertake it, in accordance with the following elaboration.

The Muslims, as individuals, are required to enjoin that which they are commanded with and forbid that which they are ordered to abstain from - if anything happens in front of them that necessitates that - according to the knowledge each individual has. Consequently, enjoining the *ma'roof* and forbidding the *munkar* becomes an individual obligation (fard ayn) for

which the Muslim will be sinful if he did not undertake it, and he is not excused for abandoning it. Thus the Muslim, in his daily life with his wife, children, relatives, neighbours, customers, acquaintances or anyone else who they happen to meet; each one of such people needs be given the naseeha (advice) if he failed to do a duty or was disobedient. How can this not be the case when there are sins that only he may be aware of. Such as a sin committed in front of him at a sitting where no one else is present other than the one who committed the sin. If he did not advise him then he will be sinful, while others will not be sinful, because it did not take place in front of them and they have no knowledge of it. No one else can take his place, and in his sphere, nobody other than him can fill it. For every *munkar* that appears in his sphere, no one other than him is responsible.

When the Muslim, with respect to himself, adheres to everything he has been commanded by Allah ﷻ ie he complied with the *ma'roof* that relates to him, and abstains from the *munkar*, then this Muslim can transmit to others what was in respect to him. If he took the rules with knowledge and clarity then he can transmit them to others with knowledge and clarity. If he took them as a muttabi' (one who takes opinion with the evidence) then he will transmit them to others on that level, and if he took it as an 'aammi (layman) through *taqleed* then his transmission will be that of an 'aammi (layman). In case he finds he does not have the ability to convince others, then he should pass them onto someone who does have the ability to convince them, such as referring them to a scholar, mufti or one of the da'wah carriers whom he trusts regarding their thought and understanding. He ﷻ said;

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلاَةَ﴾

"The believers, men and women, are awliya (helpers, protectors, friends) of one another, they enjoin the ma'roof and forbid the munkar and they establish the salah." [TMQ 9:71]. And He ﷻ said;

﴿وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ﴾

"Help one another in al-Birr and Taqwa (virtue, righteousness and piety); but do

not help one another in sin and transgression." [TMQ 5:2]. The Messenger ﷺ said;

((بلغوا عني و لو اية))

"Convey from me even if it is a single ayah." [Reported by Bukhari]; and he ﷺ said;

((نضر الله عبداً سمع مقالتي فحفظها و وعاها و أداها,
فرُب حامل فقه غير فقيه, و رُب حامل فقه إلى
من هو أفقه منه))

"May Allah illuminate the face of a servant who heard my saying, understood it, then delivered it as he heard it. Perhaps the one who conveys the knowledge (*Fiqh*) is not a scholar, and perhaps the one to whom he conveys it understands it better than him." [Reported by Abu Dawud, Tirmizi, Ahmad]. In this manner the individual has undertaken what was incumbent on him as an individual regarding the duty of complying with the *ma'roof*, and abstaining from the *munkar*, and of the duty of enjoining the *ma'roof* and forbidding the *munkar*.

IMPORTANCE OF KNOWLEDGE

Here, it is clear to everyone the great importance attached to knowledge and the 'ulema in clarifying the thoughts of *ma'roof* and thoughts of *munkar* present in their time, and their encouragement of the people to adhere to the *ma'roof* and leave the *munkar*.

The 'ulema are the ones who have obtained the knowledge that others require, in addition to the knowledge linked to their own actions which is an individual obligation on them, as it is an obligation on the rest of the individuals in the Ummah. Thus, knowledge is a collective obligation on the Ummah which the 'ulema have undertaken and they shall have the reward for that. Despite this knowledge, they are not exempt from any obligation that is on them. Thus, they are ordered to do whatever is required from any individual in the Ummah in exactly the same way. Part

of which is the work to establish the Khilafah. If you are a scholar of the rules of inheritance and another is an expert in tafseer, and a third is a Shar'ee judge in the question of Shar'ee rules pertaining to marriage and divorce; all these 'ulema and others like them are not exempt from undertaking the individual duties obliged on them, nor from the collective obligations linked with the whole Ummah. They are a part of this Ummah, reached by anything that reaches any of its individuals. What we see today of the 'ulema's inaction in undertaking this obligation - under whatever imagined pretext - is not acceptable from them according to the Shar'a. They will be accounted for this negligence before Allah ﷻ, and they must also be accounted before the Ummah.

Knowledge is for the sake of obedience and worship. Knowledge is that which leads to the taqwa (God fearing). Taqwa is to fear. He ﷻ said;

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء﴾

"It is only those who have knowledge among His slaves that fear Allah." [TMQ 35:28]. From this exist the 'ulema who you always see in the first line, whether in their Salah, Jihaad, carrying the da'wah, advising the rulers, challenging the kufr thoughts and godless concepts. You see them at the forefront guiding the people to the correct knowledge and the action according to it.

One should not imagine that the 'ulema have an official position in Islam or that they have a religious rank or distinct form; or that they order (people) with their knowledge and the rest of people simply execute it. Rather, they are commanded like any individual Muslim. The khitaab (speech) of Allah ﷻ includes them just as it included the Messenger ﷺ and his Sahabah.

The Shar'a has obliged the presence of knowledge and 'ulema so as through them the truth is known and it is undertaken. They are the medium of the Shar'a. Through them the Muslim knows the right of his Lord ﷻ on him. Their presence or origination is a collective obligation. If they do not exist then the whole Ummah will be sinful. This is because the Ummah will descend into ignorance of the rules of Allah ﷻ in her time. Consequently, *Ijtihaad* is a collective duty. There must not be an age that is devoid of the presence of mujtahideen, otherwise the

whole Ummah will fall into sin.

In terms of the motivation, people by their very nature incline towards the scholar and like to take (opinions) from him. Thus, the scholar should not fall into a situation of temptation due to his knowledge; thus seeking position or profit, and giving *fatawa* to the people without (supporting) knowledge, in accordance with their desires or falsifying the facts of Shar'a to please the ruler. Since knowledge of the Shar'a is a *ma'roof*, then its *munkar* is; riyaa' (showing off), love for leadership, and seeking the cheap matters. Thus, the exploitation by the rulers, especially these days, of the scholars and their use for political objectives and making them agents for them. Thus you see them showering them with money, and presenting them to the people in the form of respected scholars, and strong propaganda is made for them, so they become reference points and muftis for the people, and the ones to whom the people refer in great matters. Thus, they give *fatawa* that please the rulers and anger Allah ﷻ. They make the texts subservient to the desires of the rulers and make the Shar'a at their disposal. Hence you see them, if the rulers made usury allowed, so they made it allowed as well, and went to the texts to twist them and present them, the way they gather the witnesses to prove the correctness of what they want. If the rulers allowed seeking the help of the Kaafir states, they agreed with them. If the rulers allowed peace with the Jews, they made it obligatory. These are the agent scholars and they are evil people who need to be advised. The Ummah must treat their action harshly, and break off from them, and she should not be subservient to them at the expense of the Shar'a. Such people and their likes who extend their hands (of help) to the rulers at the expense of the Shar'a, fall under the saying of the Messenger ﷺ;

((إن أخوف ما أخاف على أمتي كل منلفق عليم اللسان))

"The thing I most fear of upon my Ummah is every hypocrite who is a learned speaker." [Reported by Ahmad]. These people and their likes need to be publicly denounced, so that others do not fall prey to the snare of their *fatawa*. Those are the ones who have bought the life of this world with the Hereafter.

Indeed, when the Muslims take up and adhere to this obligation by enjoining upon themselves the *ma'roof* and enjoin others, and abstaining

from the *munkar* and forbidding others from it, then his individual life has become good. Thus, when the Muslim is adherent in his home and makes others adherent, and when he is adherent in his business and in his relations with people around him, then an important part of his deen will have been established correctly. However as we stated before, the aim of the deen is obedience, that society as a whole should be represented by the *ma'roof* and abandonment of the *munkar*, and that no part or aspect should deviate from the rule of Allah ﷻ, whether in the individual aspect or the collective side. Thus, society is not just made of individuals; rather it consists of individuals who have been united by a creed from which a system emanates for all affairs of life. If the individual aspect is secure, then only one aspect is secure but many aspects remain which must refer to the rule of Allah ﷻ. Those individuals have been ordered to be led by a Khaleefah who will establish Islam in their reality. That which is not brought about in the reality of the Muslims due to the motivation of fearing Allah ﷻ, will be established by the Khaleefah through the power of the sword. "Indeed, Allah ﷻ will restrain with the Sultan (authority) that which was not restrained by the Qur'an." The Sharee'ah has ordered that this creed be established and protected and carried to the people (all people) and He ﷻ has made the Islamic State the method for this, and this system has been clarified by the Shar'a as well as the manner of its implementation. That task of the creed being established, protected and carried to the people has been given to the Islamic State to carry out its implementation. Thus for the Jihaad, which is the topmost part of Islam - the Shar'a has made the state responsible for undertaking it, and it will spread the Da'wah via Jihaad. How eloquent is the saying of Imaam Ghazali when he said; "Indeed the Qur'an and Sultan (authority) are a twin. The Qur'an is a basis, and the Sultan is a guard. Anyting that does not have a basis will be easily destroyed; and anyting that has no guard will be easily lost."

ACCOUNTING THE RULERS

The Shar'a, which Allah ﷻ revealed and expounded, was not left as just clear thoughts, rather the legislator wanted it to be a tangible reality. Thus, He ﷻ revealed practical rules whose purpose was to preserve its existence in the reality, and prohibit what the Shar'a prohibits, and the method for that is the State. Thus, He ﷻ ordered its establishment to protect the Shar'a. Allah ﷻ put laws for the ruler; He ﷻ ordered him and forbade and

commanded him to establish the deen and guard over it. He ﷻ ordered the Ummah to obey him in this and account him if he was neglectful. He ﷻ demanded this from the Ummah, as individuals and parties. The Rasool of Allah ﷺ said;

((سيد الشهداء حمزة بن عبد المطلب و رجل قام إلى إمام جائر فأمره و نهاه فقتله))

"The master of martyrs is Hamza, and a man who stood up to a tyrant ruler to enjoin him (with the good) and forbid him (of the evil) and got killed." [Reported by al-Haakim]. He ﷺ said;

((أفضل الجهاد كلمة حق عند سلطان جائر))

"The best Jihaad is the word of truth spoken to a tyrant ruler." [Reported by Ibn Maajah and Nasa'i]. He ﷺ also said;

((لتأمرن بالمعروف و لتنهون عن المنكر و لتأخذن على يد الظالم و لتأطرنه على الحق أطراً و لتقصرنه على الحق قصراً))

"Nay, by Allah, you have to enjoin the *ma'roof* and forbid the *munkar*, and hold at the hand of the tyrant, and force him on the truth and restrict him to the truth." [Reported by Abu Dawud and Tirmizi]. Nobody can force the unjust ruler on the truth and restrict him to it, except those who have might and power, ie a group or party because individuals are not able to do this.

The Sahabah and the Fuqahaa (jurists) in the past knew that the Islamic State was the essential prerequisite for that; through its existence the rules are applied and through its loss the rules disappear. Abu Bakr (may Allah be pleased with him), when he was asked about the fundamental matter (Islam); "How will it continue?" He said; "As long as the leaders are on the correct path." Shaykh ul Islam Ibn Taymiyyah mentioned on the authority of al-Fadeel from 'Iyaad and Ahmad b. Hanbal; "If there was a du'a (call) that Allah ﷻ would accept, then we would have made it for the ruler (sultan)."

Islam is a deen for all people, which contains within it the khayr (good) for the whole of mankind, and not just for one people to the exclusion of another. Its creed is universal and so is its system. It also contains a method for conveying it to the world, through the presence of a State that applies Islam and conveys it to the world. The Islamic State, in turn, is known that it must exist, so that it can undertake what is incumbent on it. So what is its task? Who will establish the State if it does not exist? Who will correct its course, if it deviated?

As for the task entrusted to it by Allah ﷻ, it is the establishment of the whole deen. Thus the State is responsible for the application of the deen, whether the individual rules or the collective rules, whether the individual obligations or the collective (sufficiency) ones. It is responsible for establishing the deen, ie establishing the *ma'roof* and removing the *munkar* practically. Thus, if the Muslim does not pray, the State will order him to pray, otherwise he will be punished. Similarly, if he does not pay Zakah, make Hajj or fast, all of such individual obligations and their likes, the State is obliged to guard over their presence and account those neglecting them. This also applies to the collective obligations. If the State does not secure all the interests which the Ummah require in terms of providing medicine, engineering, education and others, whose existence requires management, coordination and distribution of assignments; if the obligations whose existence is divided among the Ummah, such as Jihaad and *Ijtihaad*, the establishment of which the Lawgiver entrusted and commanded the Khaleefah with; if there is any negligence from his side in these matters, the Ummah must account him on that and force him to address it. The Lawgiver has determined precise rules in this regard. He ﷻ prohibited the Muslims to rebel against the Khaleefah, except in case he displayed the bawah (open) kufr.

It is fundamental in the Islamic State that the ruler is the guardian over the affairs of people with Shar'a rules. According to the Shar'a, he is responsible for preventing the munkaraat, whether they occur from individuals or groups. Thus, the Messenger ﷺ said;

((الإمام راع وهو مسؤول عن رعيته))

"The Imaam is a Shepherd and (only) he is responsible for the citizens." [Agreed upon]. Allah ﷻ charged him with the responsibility of

forcing people, whether individuals or groups, to undertake all the obligations which have been ordained by Allah ﷻ. When a certain matter requires force for its performance, he is obliged to use force. Similarly, Allah ﷻ has obliged him to prevent people from committing haraam, and if such a matter requires the use of force to prevent them from committing the haraam, he is obliged to use force. Thus, in principle the State changes the *munkar* and removes it with the hand ie force. This is because according to the Shar'a, it is responsible for the implementation of Islam and compelling the people to abide by its rules.

However, if the ruler commits a *munkar* - such as committing injustice, appropriating the wealth of others through false means, withholding people's rights, neglecting the affairs of citizens, failing to do an obligation, contradicting one of the rules of Islam or any other such *munkar* - it is an obligation on all the Muslims to account him and reject the *munkar* he did, and work as individuals and groups to make him change it; otherwise they would be sinful if they remained silent and left the *munkar* without changing it.

Forbidding the *munkar* and changing it when he commits a *munkar* is via accounting with the tongue. This is due to what Muslim narrated from Umm Salamah that the Rasool of Allah ﷺ said:

((ستكون أمراء فتعرفون و تنكرون، فمن عرف برىء، و من أنكر سلم، و لكن من رضي و تابع))

"Ameers will be appointed over you, and you will find them doing good deeds as well as bad deeds. The one who hates their bad deeds is absolved from blame, the one who disapproves of their bad deeds is also safe, but the one who approves and follows is doomed." Ibn Mas'ud also narrated that the Rasool of Allah ﷺ said:

((... كلا والله لتأمرن بالمعروف ولتنهون عن المنكر، و لتأخذن على يد الظالم و لتأطرنه على الحق أطراً و لتقصرنه على الحق قصراً))

"Nay, by Allah, you have to enjoin the *ma'roof* and forbid the *munkar*, and hold the hand of the tyrant, and force him on the truth and to constrain him to the truth." in another narration it says:

((أو ليضربن الله قلوب بعضكم على بعض أو ليلعنكم كما لعنهم))

"Or Allah will strike the hearts of some of you against others, then He will curse you as He cursed them." [Reported by Abu Dawud]. Similarly, the Rasool of Allah ﷺ made speaking the truth before a tyrant ruler the best Jihaad, when he answered the man who asked him; "Which Jihaad is the best?" He said:

((أفضل الجهاد كلمة حق عند سلطان جائر))

"The best Jihaad is the word of truth spoken to a tyrant ruler." [Reported by Ibn Maajah and Nasa'i]. This is also due to the ahadith which prohibit rebellion against him by taking up arms, except in one case which is the exception to that; it is when he displays open kufr (kufr bawah) that has a proof from Allah ﷻ that it is a flagrant kufr in which there is no doubt. That is when he rules with rules of clear kufr and abandons the ruling by what Allah ﷻ has revealed. It is narrated by 'Awf b. Maalik al-Ashja'i that he heard the Rasool of Allah ﷺ saying;

((خيار أئمتكم الذين تحبونهم ويحبونكم ويصلون عليكم وتصلون عليهم وشرار أئمتكم الذين تبغضونهم ويبغضونكم وتلعنونهم ويلعنونكم قيل يا رسول الله أفلا ننابذهم بالسيف فقال لا ما أقاموا فيكم الصلاة))

"The best of your Imams are those whom you love and they love you and who you pray for and they pray for you, and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you." We asked: "O Rasool of Allah shall we not then challenge them?" He said: "No, as long as they

continue to establish prayer among you." [Reported by Muslim]. What is meant by establishing the prayer is ruling by Islam, ie applying the rules of the Shar'a, by indicating the whole through naming the part (bab tasmiyat al-kull bismil juz'a). Umm Salamah narrated that the Rasool of Allah ﷺ said;

((ستكون أمراء فتعرفون و تنكرون، فمن عرف برىء، و من أنكر سلم، و لكن من رضي و تابع، قالوا: أفلا نقاتلهم؟ قال: لا ما صلوا))

"Ameers will be appointed over you, and you will find them doing good deeds as well as bad deeds. The one who hates their bad deeds is absolved from blame, the one who disapproves of their bad deeds is also safe, but the one who approves and follows is doomed." They said: "Should we not fight them?" He ﷺ said: "No as long as they pray." [Reported by Muslim]. 'Ubadah b. as-Samit said;

((بايعنا رسول الله ﷺ على السمع و الطاعة في العسر و اليسر، و المنشط و المكره و على أثرة علينا، و على أن لا ننازع الأمر أهله قال: إلا أن تروا كفراً بواحاً عندكم من الله تعالى فيه برهان، و على أن نقول الحق أينما كنا لا نخاف في الله لومة لائم))

"The Rasool of Allah ﷺ invited us so we pledged our Bai'ah to him to hear and obey in weal and woe, in ease and in hardship and in preference over ourselves; that we would not dispute with the people in authority, unless we witness flagrant Kufr of which we have a conclusive proof from Allah. And that we would speak the truth in all circumstances, fearing the blame of nobody in the path of Allah." [Reported by Muslim]

The understanding of these ahadith is that they forbid rebellion against the ruler by the use of arms, except when he rules with the rules of clear kufr for which we have proof from Allah ﷻ that this is a flagrant kufr in which there is no doubt.

All of this is when the Muslim ruler is present and then he fails to do his duty. Or when there is a situation where he rules by clear kufr - even if it is one rule. In such a situation, the Ummah as individuals and groups are obliged to stand in his way and prevent him even by the use of arms. So what about the situation when there is no Muslim ruler in the first place, and there is no *dar al-Islam*? It is natural then that all the rules entrusted with the ruler will be suspended, and corruption and vice will become widespread; bad morals will become common, and corrupt relationships would emerge; the munkaraat would increase and spread, and the maroof would decrease and diminish. The Muslims will become weak, their standing would diminish and their power would wane. They will be like the lion without biting teeth or claws. They will become a picture without a reality; and neither the picture of eating fills a stomach, neither does the picture of the lion terrify.

In such a situation - which is the situation today - the Ummah should establish a Khaleefah who will rule by what Allah ﷻ has revealed, because his presence is fard, but who will undertake the responsibility of establishing the Khaleefah and how would this be done? Here comes the discussion of the obligation of having Islamic groups whose work is to enjoin the *ma'roof* and forbid the *munkar*.

3

The obligation of the presence of a group that carries the da'wah

Indeed, enjoining the *ma'roof* and forbidding the *munkar*, relating to groups is defined after defining the work demanded by the Shar'a from the group. Here we will not be talking about groups which are established to establish partial Shar'a rules, such as the charity associations which are founded to help the poor Muslims, or the associations for guidance and admonition, or associations for building mosques, associations for teaching the Qur'an al-Kareem etc. Rather our discussion deals with the existence of groups which shoulder the responsibility of establishing the whole deen. That is via the establishment of the Khilafah, whose role is to establish Islam in the life of the Muslims. Its concern will be to bring into existence all the ma'roofaat that the Shar'a has ordered and remove all the munkaraat that the Shar'a has forbidden. It takes its role in life, in terms of applying Islam completely inside the State and carrying it to the world.

The Islamic State has great tasks the Shar'a has entrusted it with, which are realised with the State's existence and disappear from life and dwindle away with the State's absence. Thus, the importance of the group that wishes to work to establish the Islamic State comes from the importance of what it wants to achieve. When there is no group in our time working to resume the Islamic way of life via the establishment of the Islamic State, that means that the Muslims have neglected all the obligations entrusted by Allah ﷻ to the Islamic State, which are many, and consequently there is no sin greater than leaving this obligation.

The Muslims who do not work to resume the Islamic way of life, will be sinful when a fornicator commits *zina*; a thief steals; a ruler oppresses the people; women go out into the streets half-naked; the corruption increases; Jihaad stops; the Kuffar control the Muslims; *munkar* becomes widespread and the *ma'roof* becomes limited. This is because all these matters spread when the Muslims neglected the fard Allah ﷻ obliged on

them, which is the fard of working to establish the righteous Khilafah with which Allah ﷻ is pleased. In its turn, it puts matters in their correct place, establishes the Shar'a in the life of the Muslims and plants the Imaan in their souls and thus cultivates the fruits of taqwa and ihsan. Hence this collective work is a Shar'ee obligation, on which the change of the deteriorated situation and its correction depends. This obligation will rescue the Ummah from the low depths to which she has reached and return her to her former glory and power, where she would assume the highest position amongst the nations, as a guided and guiding Ummah.

What reward is there that a Muslim gets today that is greater than the collective work which leads to saving the Muslims from the situation they are in today. For the Messenger ﷺ has said;

((لأن يهدي الله بك رجلاً خيرٌ لك من أن تكون لك حُمْرُ النعم))

"That Allah should guide a man through you is better for you than having the red (best) camels." [Reported by al-Bukhari]. What is more rewardable than the work to rectify the situation of all the Muslims and save them from destruction, and by this action open the gates from all sides so that people may enter the deen of Allah ﷻ in crowds. When the Messenger ﷺ said to the one who asked if there was any action that was equal to Jihaad in the path of Allah ﷻ;

((لا أجده. قال: هل تستطيع إذا خرج المجاهد أن تدخل مسجدك فتقوم ولا تفتر وتصوم ولا تفطر))

"'No, I do not find anything equal to it.' Then he ﷺ asked him; 'When the Mujaahid goes out to Jihaad are you able to enter your mosque, do qiyaam and not become tired? And fast and not have iftaar (not break the fast)?' The man said; 'Who can do that?'" [Reported by Bukhari]. Did not the Messenger ﷺ say;

((أفضل الجهاد كلمة حق عند سلطان جائر))

"The best Jihaad is the word of truth spoken to a tyrant ruler."

Did the Messenger ﷺ not say;

((سيد الشهداء حمزة بن عبد المطلب ورجل قام إلى إمام جائر فأمره و نهاه فقتله))

"The master of martyrs is Hamzah, and a man who stood up to a tyrant ruler to enjoin (the *ma'roof*) and forbid (the *munkar*) and got killed." [Reported by al-Haakim]. Is it allowed for the Muslim, while knowing the situation of Muslims today, to leave them to perish? Will he then be:

((مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر و الحمى))

"…like the body which if one part aches then the rest of the body calls out to it in sleeplessness and fever."? [Reported by Muslim]. Will he be: **"…like the building where one part strengthens another."**? [Reported by Muslim]. So before the Muslim lays either a great reward or a manifest sin. This is the condition of the fard in Islam. It is like the rest of the obligations, the one who does it is rewarded and the one who leaves it is punished.

We do remind again that we are not talking about the da'wah to partial collective actions, which establish a part or two from Islam. Rather we mean the collective work that aims at the establishment of Islam as a whole via the way of working to establish the Khilafah.

CHARACTERISTICS OF THE REQUIRED GROUP

Indeed, the obligation of the presence of a group or groups that work to resume the Islamic way of life, via the work to establish the Khilafah, is a Shar'ee obligation. The noble ayah has demonstrated this;

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise out of you a group inviting to all that is good (Islam), enjoining the ma'roof and forbidding the munkar. And it is they who are successful." [TMQ 3:104]. In this ayah Allah ﷻ obliged the Muslims, as a collective duty, to have at least one group whose work will be the call to the khayr (Islam) and enjoining the *ma'roof* (good) and forbidding the *munkar* (evil).

The imperative command in,

﴿وَلْتَكُن﴾

"Let there be" (wal takun), is one of obligation and that is due to the obligation of da'wah and enjoining the *ma'roof* and forbidding the *munkar*.

﴿مِّنكُمْ﴾

"From amongst you" (minkum), here is partative (tab'eedh) due to a Shar'ee indication (qareenah) which is that the obligation of enjoining the *ma'roof* and forbidding the *munkar* is a collective obligation, and not within the ability of everyone to undertake it, since it requires knowledge, understanding and wisdom that not everyone has. Therefore, the word,

﴿أُمَّةٌ﴾

"ummah" (group) has come to mean a group from amongst the Muslims, not the whole group (jama'ah) of the Muslims. The command is focused on the obligation to have a group from amongst the Muslims. The word ummah has been mentioned in the Qur'an in the meaning, "a group of people" when He ﷻ said about Musa (as);

﴿وَلَمَّا وَرَدَ مَاء مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ﴾

"And when he arrived at the watering (place) of Madyan, he found there 'ummatun' (a group of people) watering (their flocks)." [TMQ 28: 23]

What is ordered is not any group but a group from amongst the Muslims, whose work has been described in the noble ayah as being the da'wah to the khayr (Islam) and enjoining the *ma'roof* and forbidding the *munkar*. This description includes the ruler because he, in terms of the reality, represents the head of every *ma'roof* and the head of every *munkar*.

He either looks after the affairs of people with Islam and with the Shar'ee rules or he ignores the rules of Islam and neglects them, then he has to be taken to account for this. It is from this perspective that the group takes the description of being political, because its work relates to the rulers: establishing them via the way the Shar'a demands if they do not exist, or accounting them for their negligence, forcing them to the truth and confining them to it if they had existed and then deviated from the truth. The Messenger ﷺ clarified the linkage between this fard and the ruler, and its importance in many ahadeeth. For instance he ﷺ said;

((و الذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر
أو ليوشكن الله أن يبعث عليكم عقاب من عنده، ثم لتدعنه
فلا يستجيب لكم))

"By the One in Whose hands my soul rests, you have to enjoin the *ma'roof* and forbid the *munkar*, otherwise Allah will be about to send upon you a punishment from Him, then you would pray to Him but He would not answer you." [Reported by Ahmad and Tirmizi]. He ﷺ also said;

((أفضل الجهاد كلمة حق عند سلطان جائر))

"The best Jihaad is the word of truth spoken to a tyrant ruler." [Reported by Ibn Maajah and Nasa'i]. He ﷺ said;

((سيد الشهداء حمزة بن عبد المطلب ورجل قام إلى إمام جائر
فأمره و نهاه فقتله))

"The master of martyrs is Hamza, and a man who stood up to a tyrant ruler to enjoin (the good) and forbid (the evil) and got killed." [Reported by al-Haakim]. Additionally, the Messenger ﷺ said;

((مروا بالمعروف وانهوا عن المنكر قبل أن تدعوا فلا
يستجاب لكم))

"Enjoin the *ma'roof* and forbid the *munkar* before you make Du'aa', then your Du'aa' will not be answered." And when he ﷺ said;

((الدين النصيحة))

"'The deen is (giving) advice (naseeha).' We said, 'To whom O Rasool of Allah?' He said,

((لله عز وجل و لرسولهولأئمة المسلمين و عامتهم))

'To Allah 'azza wa jall, to His Messenger, the leaders of the Muslims to and their masses.'" [Reported by Muslim]

That is why the work of the group, in addition to calling to the khayr (Islam) is enjoining the *ma'roof* and forbidding the *munkar*. Part of this is accounting the rulers or establishing them according to the Shar'a. This is a political work, because of its link with the rulers. Therefore, the ayah obliges the presence of political parties or groups established on the basis of Islam.

The fact that the presence of many rules of the deen are linked with the presence of the Khaleefah makes his presence a Shar'ee obligation and makes the work for establishing him a Shar'ee obligation, and consequently makes the presence of a group working to establish the Khaleefah a Shar'ee obligation. All of this is due to the principle; "That which is necessary to establish a waajib is itself a waajib." (maa laa yatimmul waajib illa bihi fahuwa waajib).

The ayah, which is Madani in origin, has indicated the obligation of having political parties established on the basis of Islam, and it defined the kind or type of their work, which is da'wah, enjoining *ma'roof* and forbidding *munkar*. That is because the, "al" (definite article) present in the word, "al-khayr", "al-ma'roof" and "al-munkar" is a definite article, which means realising the (whole) gender requested in the ayah. In terms of the expression, the generality encompasses all the individuals ordered; as for implementation, it can be achieved by few or many. Hence, it includes all those related to it; individuals, groups and rulers. As for this few or many, it is determined by the Shar'a, and in accordance wih what the group has been established to achieve. It is not determined by

personal taste, arbitrarily or vaguely. Rather it is a clearly defined, such that if it was abandoned, work should be done to rectify that. Advice should be offered to such a group, so it sees the deviation and avoids it. So this matter is defined by the Shar'a, like any other matter, and not left to the mind, the whims, circumstances or personal benefit (*maslahah*).

THE OBLIGATION OF THE EXISTENCE OF A POLITICAL PARTY OR PARTIES ON THE BASIS OF ISLAM

The ayah has indicated the obligation of having Islamic political parties and nothing else. It has also clarified the type and general nature of its work. As for determining the ma'roofaat that one must work to establish and defining the munkaraat that one has to work to remove; this is linked to the reality in which the parties find themselves, in terms of adopting the necessary Shar'ee rules to change it. Thus, the group which is established in compliance with this ayah and works to account the rulers, its work and the content of its culture would be linked to the reality in which it works: they will monitor the actions of a ruler and account him for the negligence, by forcing on him the truth and confining him to it, and create the awareness in the Ummah and work with the ruler to spread the Islamic da'wah outside. As for the group which is established in compliance with this ayah, where there is no Khaleefah or Khilafah, it must adopt everything related to its work. Thus, it defines the aim demanded by the Shar'a and then defines the method which it must follow and the thoughts it needs, to establish this matter and so on and so forth.

Thus the obligation is to have a political party, whether a State existed or not. As for defining the aim of this group, its work and content of its culture, this is linked with reality.

Since today we live in a situation where the Khaleefah of the Muslims, who rules by what Allah ﷻ has revealed, does not exist; and since the land in which the Muslims live is *dar al-kufr*, and since the relationships and systems in society today are not on the basis of Islam; and the society is non-islamic, it then becomes inevitable that a group would exist whose work will be focused on transforming the land into *dar al-Islam*, and the society into an Islamic society, and re-establish the ruling by what Allah ﷻ has revealed i.e. resume the Islamic way of life and carry the da'wah

to the world. This is the objective the group or party must strive towards realising.

How to build the political party or group

What is the Shar'ee method that the group must follow in order to achieve the Shar'ee objective?

What are the Shar'ee rules that the group needs to adopt so as to realise this objective?

What are the Shar'ee criteria and principles that determine the understanding of the group regarding the great number of Shar'ee rules necessary to embark in the da'wah on their basis?

How does the group deal with the Shar'ee rule? How does it arrive at the Shar'ee rule? What are its sources? Does the group take the view that there is more than one hukm of Allah ﷻ regarding a single issue? What is the group's stance regarding Shar'ee rules about which there is ikhtilaaf (disagreement)?

How does the group deal with the issue of the mind and what is its role in adopting the Shar'ee rule and in taking the 'Aqeedah?

How does it deal with the reality? Does the group make it the source of its thinking or the subject of its thinking?

How does it deal with the question of benefit (*maslahah*), and is it defined by the mind or the Shar'a?

Afterwards, once we have defined the objective of the group, its work, method, and way of thinking, then we will know what the group must undertake and be established upon. After that we will know what advice (naseehah) we have to give if it diverged, and to rectify it if it deviated.

Before we discus the Shar'ee method the group must follow, we must remind ourselves of a principle regarding which no one is allowed to be ignorant. It is the fact that the Shar'a did not leave a single matter of this life or the Hereafter, or matters regarding good or bad, whether small or

big, which concern man, except that it has spoken about it and elucidated its rule. Thus, the Muslim whether he wears or takes off his clothes, enters the house or mosque or exits from them, deals with others, gets married, prays, fasts, speaks of or undertakes any action; Allah ﷻ has clarified the manner in which he should do this and He ﷻ has clarified its rule, whether it is a command he is obliged to undertake, or a prohibition he must abstain from, or it is a recommended action that he preferably does, or it is disliked so he detests it, or it is mubah (permitted) where he is given a choice. These rules are for all man's actions, to whose limits the Muslim must be confined. What is said regarding actions is said regarding things, but with a different elaboration. Which is that all tangible things are permitted, except what the Shar'ee rule has excluded. Hence, there is no action or a thing save Allah ﷻ has revealed for it a rule. This is following the two Shar'ee principles; "The basis in actions is that they should be restricted to the Sharee'ah' rule" (al aslu fil af'aal at taqayyud bil hukm ash-Shar'ee), and "The basis in things is that they are permitted as long as there is no evidence of prohibition" (al aslu fil ashyaa al ibaaha ma lam yarid daleelut tahreem).

In Islam there is a *Fikrah* (thought) and Tareeqah (method)

When we wish to follow the method which will establish the ruling by what Allah ﷻ has revealed, we must search for the Shar'ee rules related to following this method, so that the Muslim proceeds with awareness, guidance and light from Allah ﷻ. He ﷻ said;

﴿سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ﴾

"This is my way: I invite unto Allah with awareness, I and whosoever follows me." [TMQ 12:108]

One should not say; "It is the nature of the Shar'a to clarify to the Muslim the rule of a thing and then leave to his mind, his condition and whatever is required by the benefit (*maslahah*) to follow the method which he sees appropriate." This would mean that Allah ﷻ has ordered the establishment of the Islamic State and made it fard. So the efforts of the Ummah must be focused on establishing the fard, however the

method of its establishment is left to the Muslims. That should not be claimed since the Shar'a did not leave the matter (of the method) and did not give people a choice regarding it.

This is incorrect because it contradicts the nature of the Shar'ee rules. There is not a Shar'ee rule that deals with the solution of a problem without the Shar'a clarifying the practical Shar'ee rule relating to it and completing it, by explaining the manner of implementing this rule and applying it in the reality of life.

Thus, the thoughts of Islam and its rules, if they lack a practical method, turn into ideals found in books, minds and imaginations of people, where everyone talks about them for intellectual enjoyment, but which bear no fruit.

Thus, Allah ﷻ clarified in His Shar'a the solutions to the problems of people. Hence He has revealed systems for them, which touch upon all their affairs of life. He ﷻ satisfied all the instincts and organic needs of man with the Islamic 'Aqeedah, and whatever emanated from it in terms of systems. Thus, Islam is a clarification and a clear message. Thereafter, He ﷻ was not content with that, rather he revealed other Shar'ee rules whose purpose was to make these solutions implemented in the reality of life and executed, so that Islam does not remain as a fanciful philosophy or mere admonition and exhortation. That is why the Messenger ﷺ was not only someone who conveyed (the Message) from his Lord, but in addition to that he was a ruler and executer who implemented this message. The Messenger ﷺ was not content just to make clear that Allah ﷻ is the only God to be worshipped, rather he worked to establish this in the reality. Thus, he invited people to Allah ﷻ and the kutla (group) of the Sahabah worked with him in Makkah to establish the Islamic State. Finally he established this entity which, founded upon Imaan, worked to implement Islam and punish anyone who went against the 'Aqeedah and system. He ﷺ also worked to spread Islam via the method of da'wah and Jihaad. It is for this reason that we have the rules of the Islamic state, rules regarding the work to establish it, the rules of *'uqubaat* (punishments), Jihaad, rules of enjoining the good and forbidding the evil; all of them are from the practical Shar'ee rules which the Shar'a has laid down to protect the 'Aqeedah and the system, to maintain them, and to work to spread them and call for them in order to make them universal.

If it was not for the presence of these Shar'ee rules which clarified the manner of protection, implementation, and spreading the rules of the 'Aqeedah and system, Islam would have remained static without motion and would not have reached us and then spread. It would have remained as mere admonition and instruction like the Christian religion, which is content just to say; "Thou shall not commit adultery or covet the wife of your neighbour", without containing at the same time that which makes this speech applicable in the reality. Islam would then have been destroyed and uprooted by other practical thoughts, which would execute what it could not execute, even if it was done in an incorrect manner. It would have remained in books like other fanciful thoughts for the purpose of historical presentation; like "The Republic", of Plato.

Since *zina* (unlawful sexual intercourse) is haraam, what prevents the presence of this prohibited relationship in reality is another Shar'ee rule relating to it, which is the punishment of the one who commits *zina*, applied by the Islamic State. Thus, the Shar'a clarified the hukm of *zina* when He ﷻ said:

﴿وَلاَ تَقْرَبُواْ الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاء سَبِيلاً﴾

"And come not near to the zina. Verly, it is a faahisha (a great sin), and an evil way." [TMQ 17:32]. He ﷻ also clarified the rule of the one who commits *zina*, when He ﷻ said;

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ﴾

"The women and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes." [TMQ 24:2]. The Shar'a assigned the authority that assumes the responsibility of implementing it and maintaining its application, when the Messenger ﷺ said:

((إدرأوا الحدود عن المسلمين ما استطعتم، فإن وجدتم للمسلم مخرجاً فخلوا سبيله، فإن الإمام لأن يخطىء في العفو خير من أن يخطىء في العقوبة))

"Avoid applying the Hudood on Muslims as much as you can. If you find a way off for the Muslim then let him go, for it is better for the Imaam to make a mistake in giving pardon than a mistake in the punishment." [Reported by Tirmizi and al-Haakim]. Thus, the Shar'a made the Imaam responsible for undertaking it.

The same goes for the Salah (prayer). The Shar'a has clarified that it is fard and it clarified the rule regarding the punishment of the one who abandons prayer. It also assigned the one who would undertake the implementation of this punishment, which is the Islamic State. In this manner, for every order clarified by Islam, its method of implementation has also been clarified - by another Shar'ee rule - and the Imaam has been granted the authority of implementation in most of the matters.

Upon examination, we find that Islam has a fundamental creed from which other partial beliefs branch out and to which thoughts are related. It also has thoughts that clarify the khayr (good) and sharr (bad), husn (beautiful and worthy) and qubh (ugly and reprehensible), the *ma'roof* and *munkar*, the Halaal (permitted) and the Haraam (prohibited). It also has Shar'ee rules which organise the *'ibadaat* (worships), *mu'amalaat* (transactions), *mat'umaat* (foodstuffs), malboosaat (clothing) and *akhlaaq* (morals). All of these are required to exist in the Islamic society, and in every human society. This gives a distinguished picture of the society that Islam calls to. These beliefs, thoughts and rules can be better called al-*fikrah* al-islamiyyah (the Islamic thought)

The Shar'ee rules which complete the Islamic thought, and whose aim is to establish it, protect it and propagate it, such as the rules of punishments, rules of Jihaad, rules of the Khilafah, rules of the manner in which the da'wah is carried to establish the Islamic State and the rules of enjoining the *ma'roof* and forbidding the *munkar*. These complementary Shar'ee rules can be better called the rules of at-tariqah al-islamiyyah (the Islamic method).

Those who neglected at-tariqah (the method)

What obliges the reference to this classification, that Islam is a *fikrah* (thought) and tariqah (method) is the negligence that has appeared amongst the Muslims nowadays regarding many of the Shar'ee rules and

their abandonment, under the pretext that we are not obliged to follow them today. This is also under the pretext that when the Messenger ﷺ acted upon them he did so because they suited his situation and conditions. If it had suited our situation and conditions, we would have taken them but if they did not suit our conditions, we take other laws that do agree with them. It is from this viewpoint that one finds people who call for changing of the penal code claiming that it does not suit our current circumstances. They do not see whipping, stoning or cutting as acceptable as it used to be before, under the pretext that they are harsh rules which the West looks upon as barbaric, like the barbarism of the middle ages and they remind them of their religion, in which people were oppressed by tyrannical laws, and so this will drive people away from Islam. Then there is nothing wrong in replacing them by jailing and fines. Similarly, we also find those who call for the suspension of Jihaad. As long as Jihaad exists for the propagation of Islam, it is possible to replace it with other means of advertisement and media. Today's age is one of exchanging cultures, and since Islam is the definite proof and the clear truth, then you are able through the use of the pen, television and radio, to realise more than what you may achieve by force, which closes the hearts and sows ill will and hatred. One also finds those who advocate the elimination of the Jizyah under the pretext that it sounds disgusting and revolting. There are also those who claim that the Khilafah system is not binding in Islamic Law. They went on to give *fatawa*, which justify the adoption of modern forms of ruling and called for the abandoning of the old Khilafah system. Since what is important is the application of Islamic systems and not the structure of the government that implements them, since that can take numerous forms.

It is from this standpoint that many proposals have been suggested, related to the method of working to establish the Islamic State, to the point that Muslims came to see the return of Islam through: writing Islamic books, building mosques, setting up charity associations, opening Islamic schools - on the model of the missionary schools, calling people to good morals, armed struggle or working to attain power through participation in government and the democratic game; whilst the method of the Messenger ﷺ to attain power has been ignored.

In this manner, the Muslims today take the Shar'ee rules relating to the *fikrah* (thought) in a vague ambiguous manner. Hence they neglected

the Shar'ee rules relating to the tariqah (method). All of this took place because they were affected by the Western thought and stood unable to understand Islam in a clear and legislative manner, and consequently unable to understand its application.

It was due to this that the discussion of the *fikrah* (thought) and tariqah (method) arose, so that the Muslims do not neglect the important Shar'ee rules whose purpose is to establish the whole of Islam and implement it in the reality of life. Their neglect of these rules is an abandoning of an important part of Islam, which is a sin that Allah ﷻ will account for.

That is why we resorted to this classification; "the discussion that Islam is a *fikrah* (thought) and tariqah (method)", in order to make it clearer and facilitate the understanding and simplify the application. The Muslims had resorted to such classifications in the past, such as: Islam is an 'Aqeedah and systems, the social system, economic system, rules of *mat'umaat* (foodstuffs), malboosaat (clothing), *'ibadaat* (worships) or rules of morals. All of these were scattered rules in the time of the Messenger ﷺ. Then the fuqahaa (learned scholars) gathered them and arranged them and gave them chapters in books, so as to make it easier for the Muslim to understand them and apply them, and so on and so forth.

This subject is so that the Muslims do not look upon certain proven and binding Shar'ee rules, and find it acceptable to substitute them and deviate from them, and as a consequence, neglect them and abandon abiding by them.

Accordingly, it is not allowed to replace the Shar'ee punishments with modern punishments, nor replace the Khilafah system with the republican system. Nor is it allowed to exchange the Islamic laws for the western civil laws, or substitute the method of the Messenger ﷺ in attaining power for rational thoughts and rules, however many *fatawa* may be given for them.

Hence, because the hukm of establishing the Islamic State is a Shar'ee rule, so too the method of establishing it is likewise a Shar'ee rule. That means that the Shar'a has laid down detailed evidences and ordered us to adhere to them and not deviate from them, just like any other Shar'ee rules relating to the rules of the method.

If one looks at the books of *Fiqh*, he finds the fuqahaa of the Muslims set down fixed chapters and elaborated on the rules of *'uqubaat* (punishments), rules of Jihaad, rules of Imaarah (leadership), and other rules of the method. Only the rules of working to establish the Islamic State, were not discussed by them, since they were not in need of them. This is because the Muslims, in all the different ages, did not require such a study because there was not a day when the Islamic State did not exist. As for today, the efforts of the Muslims must be focused on deducing the rules of the method and adopting them. These should be from the Shar'ee evidences, and not by exchanging them for rational rules, affected by the circumstances and the people's whims.

When the method is legitimate (by Shar'a), then adherence to the texts and emulation of the Messenger ﷺ must appear in it. When the adherence exists, it is possible to account and advise. The ameer would then be accounted and advised, as any member of the group is accounted and advised. The matter will not be left to the mind, personal ties or life's experiments. It is not correct to call the way of action as an experiment; rather it submits to the Shar'a alone.

The one who works to establish the Islamic State, it is natural that he asks about the Shar'ee method and its detailed evidences. He will discuss it and call for it. So what are the Shar'ee actions one needs to adhere to, in working to establishing the Islamic State?

In order to know the Shar'ee method, one must understand with precision and depth the reality in which the Muslims live today, so as to put the finger on the fundamental cause, which if treated, would make it possible to treat everything related to it. Hence the treatment would be a radical one. Once the reality has been understood, and the fundamental cause is known, then it is possible to define the Shar'ee objective we are required to realise. After this the group will be able to know the Shar'ee actions it must abide by. This is possible by referring to the period in which the Messenger ﷺ lived, which is similar or close to this reality, in order to take the Shar'ee rules from his ﷺ actions.

THE INTELLECTUAL INVASION HELPED TO OBLITERATE THE RULES OF THE METHOD

In terms of the reality, we see that Muslims were exposed to a huge intellectual onslaught in which the Western disbelievers succeeded in distancing the Muslims from the correct understanding of Islam. As a result, the Muslims came to interpret Islam in a way that agreed with the western intellectual principles, which emanated from the creed of separating the deen from life. This made it easier for the West to undertake its next step which was the removal of Islam from the life of the Muslims by destroying the Islamic Khilafah and fragmenting it into more than 50 falsely independent states. The West then appointed over each state a ruler who would follow them, and whom they fashioned exactly as they wanted so as to be a guard that protects for them the resources of the country and prevents any sincere work from realising its objectives. They laid down for him systems, using the media apparatus to propagate their thoughts, and set down educational curricula in order to ensure the establishment of new generations from our very own people who would follow them intellectually. All of this and other actions gave the kuffar power over the Muslims, and enabled them to continue alienating Islam from the reality.

It was due to this that the Muslims confused al-Haq (the truth) with al-Batil (the falsehood). Their thoughts became affected by the western thought, and their way of life came to be based on the western model, where benefit started to dominate their viewpoint towards life. Their emotions became a blend of nationalist, patriotic and spiritual emotions, and thus the bond between their peoples was cut. The Muslims submit to the kufr systems and perceive no harm when they have no Islamic State. As a result, Islam was restricted to certain individual Shar'ee rules and some rules relating to personal statute. In other words, the life of the Muslims came to resemble the life of the westerners in terms of the separation of the deen from life, so their attachment to the dunya increased, and their yearning for the heavens diminished.

In consequence of this, the Law of Allah, which does not favor any body, fell upon the Muslims. Thus, their life became distressed with poverty, zulm (oppression), deprivation and ignorance in the matters of the deen and dunya, the bad morals and corrupt relationships.

As regards this reality, it is incumbent on the group to differentiate between the fundamental illness and its symtoms. The one who does not distinguish that - thus thinking poverty is the cause of all diseases, or it is the bad morals or ignorance etc - he will come to the Muslims with partial work which deals with one of the symptoms of the illness, but not with the main illness. The one who studies the reality deeply with precision, will realise that the absence of the Islamic State is the cause which led to the complete absence of Islam from the life of Muslims; their ruin, the kuffar's domination over them, and the spread of all these symptoms like ignorance, poverty and injustice. To restore Islam, implemented in the real life of Muslims, the group must realise that it must change the *dar al-kufr* in which Muslims live today into *dar al-Islam*, in which Muslims submit to all the rules of Islam without exception. It is necessary also to change the present society from a non-Islamic society into an Islamic society whose members believe in the thoughts of Islam and their emotions unite on it. They rule and refer for judgement to the systems of Islam. Then Islam will be established completely.

In this manner, the objective will have become clear, which is the work to establish *dar al-Islam* and establish the Islamic State on the Islamic 'Aqeedah from which its systems emanate and under whose domain the Muslims live an Islamic way of life, built on the adherence to the orders and prohibitions of Allah ﷻ.

After the group has defined its objective, it is then possible to move to the discussion of the Shar'ee method that it must follow, and the Shar'ee actions that it must adhere to, in order to achieve this objective. To understand this, one must refer to the period in which the Messenger ﷺ lived in Makkah, where it was *dar al-kufr*, and the da'wah of the Messenger ﷺ was forcing its way ahead in order to become public. This is in order the group may glean from it the milestones of the road, its actions and its stages.

THE METHOD TODAY IS THE SAME AS THE METHOD OF THE RASOOL R

Accordingly, the group must study the actions that the Messenger ﷺ undertook which led to the establishment of the first Islamic State in Madinah. Indeed, the steps of the method are taken from the Messenger ﷺ, and the rules of the da'wah are understood from that period, and the

da'wah will force its way ahead with patience and perseverance despite the difficulties, as is the law of the true calls; no one can be saved from it. It is as Waraqah b. Nawfal said to the Messenger ﷺ when the revelation started to come down to him:

((لتكذبنه، و لتؤذينه، و لتخرجنه، و لتقاتلنه)) ((أو مخرجي هم))

"You will be belied, harmed, expelled and fought. The Messenger ﷺ asked him, 'Will they expel me?' Waraqah replied: 'There was not a Messenger that came before who was not banished by his people.'" He ﷺ said;

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ وَلَقَدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ﴾

"Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you)." [TMQ 6:34]

The method of work is the same method of the Messenger ﷺ. He ﷺ lived in Makkah while it was *dar al-kufr*. He undertook deliberate actions that led to the establishment of *dar al-Islam* in Madinah. The emigration from Makkah to Madinah, where the Islamic State was established, was the point of transition from *dar al-kufr* to *dar al-Islam*.

Here arises a question; from what we have said, does it mean that the da'wah today must pass through two stages - the Makkan stage and the Madinan stage - as in the time of the Messenger ﷺ?

The answer is that in the time of the Messenger ﷺ the da'wah passed through two stages:

1- The Makkan stage in which most of the verses of beliefs, and few verses of rules were revealed to the Messenger ﷺ. The Muslim was not legally responsible for more than what was revealed at the time. The Messenger ﷺ was commanded to forgive the people and call them with wisdom and beautiful preaching and desist from the use of arms and to have patience when any harm comes his way.

2- A Madinan stage in which the rest of the verses of beliefs were revealed to the Messenger ﷺ, and the revelation of the ahkam was completed. The Messenger ﷺ was ordered to establish the laws of Islam and apply the *'uqubaat* (punishments), declare Jihaad and open lands and look after the affairs of people. In this stage the Muslim became responsible for the whole of Islam.

Today we are responsible for the whole of Islam, regardless of what was revealed in Makkah or Madinah. The Muslim will be accounted for any negligence regarding any rule. So the muslim is answerable for the rules of divorce, marriage, selling, Jihaad, fasting, Hajj, punishments, testimonies, land, ownership and other such laws which were revealed in Madinah. However there are rules whose implementation has been entrusted with the Khaleefah of the Muslims and no individual is allowed to undertake them, such as the rules of punishments (as a whole), the rules of offensive Jihaad to spread the Da'wah, the rules of State property and the rules of the Khilafah. There are rules not entrusted with the Khaleefah and it is obligatory on the Muslim to adhere to them whatever the circumstances are. He will be accounted if he fails to comply with them; whether they were revealed in Makkah or Madinah.To the point that Islam has made migration obligatory on the Muslim who lives in a country where he is not able to perform the individual rules. He ﷻ says;

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيراً * إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً

وَلاَ يَهْتَدُونَ سَبِيلاً * فَأُوْلَـئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللّهُ عَفُوّاً غَفُوراً﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) they (angels) say (to them): 'In what condition were you?' They reply:'We were weak and oppressed on earth.' They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein?' Such men will find their abode in Hell - what an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.'" [TMQ 4:97-98]

Therefore, it is not correct to speak of the Makkan phase and the Madinan phase in our current situation today. However, we take from and emulate what the Messenger ﷺ did while he was in Makkah only in what relates to the phases he passed in the da'wah and the actions which he undertook that led to the establishment of *dar al-Islam*. As for the individual rules, they remain obligatory on the Muslim, whether he is in *dar al-kufr* or *dar al-Islam*.

4

How to establish dar al-Islam (the domain of Islam)

Now we shall go back to defining the actions required by the Shar'a, and the stages that have to be followed for establishing *dar al-Islam*.

We shall divide the discussion into two sections:

A section which deals with the Messenger's ﷺ method of change.

A section which deals with the method of the group or party in working for change, as an emulation of the method of the Messenger ﷺ.

THE STAGE OF CULTURING IN HIS ﷺ TIME

When he ﷺ was sent, he began to call the people. Some believed in him and others professed disbelief, until Islam became widely known in Makkah, and the people talked about it. The Messenger ﷺ initially used to visit them in their homes. He called people to Islam publicly in Makkah, in accordance with His ﷻ saying;

﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنذِرْ﴾

"O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn!" [TMQ 74:1-2]. He organised them in a bloc on the basis of this deen secretly, which is why his companions used to pray in the valleys, hiding from their people. For the one who newly embraced Islam, he ﷺ would send someone to teach him the Qur'an; He sent Khabbab b. Arat to teach Zynab bint al-Khattab and her husband Sa'eed the Qur'an, in the house of Sa'eed. It was the very halaqah (circle) at which Sayyiduna 'Umar embraced Islam. He ﷺ took the house of al-Arqam as the centre of the believing block and as a school for this new da'wah, where he would recite the Qur'an to them and instruct them to memorise it and

understand it. The Prophet ﷺ continued to conceal and hide this matter, and bring into the structure anyone who believed in him. He ﷺ taught him secretly in the house of al-Arqam b. abi al-Arqam until He ﷻ revealed;

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِض عَنِ الْمُشْرِكِينَ﴾

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]

At the start, he used to give da'wah to anyone who he noticed had the readiness to accept the call, irrespective of the age or social standing, and regardless of gender or lineage. About forty people - men and women - from different environments and ages joined his group, until Allah ﷻ ordered him to proclaim His ﷻ deen. Most of them were youths. Amongst them were the weak, strong, rich and poor.

When those Sahaba matured in the culture, and their 'aqliyyah (mentality) had been moulded and it had become an Islamic mentality, and their (nafsiyyah) emotional disposition also became Islamic and when the Messenger ﷺ was satisfied that his block had become a strong block which was able to confront the whole of society, he came out publicly with the bloc when Allah ﷻ ordered him.

The Islamic da'wah was open from the day in which he ﷺ was sent. The people in Makkah used to know that Muhammad ﷺ called people to a new deen and they knew that many had embraced Islam. They also knew that the Muslims were hiding their affiliation to the bloc and their conviction in the new deen. This knowledge implied that the people used to sense the new da'wah and people who believed in it, though they did not know where they gathered, or who the gathering believers were. The Messenger's ﷺ declaration of Islam was not something new. Rather what was new was the appearance of this believing block.

When the following saying of Allah ﷻ was revealed to the Messenger ﷺ:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِض عَنِ الْمُشْرِكِينَ * إِنَّا كَفَيْنَاكَ
الْمُسْتَهْزِئِينَ * الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَـهاً آخَرَ فَسَوْفَ

يَعْلَمُونَ﴾

"Therefore proclaim openly that which you are commanded, and turn away from al-Mushrikeen (polytheists). Truly! We will suffice you against the scoffers. Who set up along with Allah another Ilah (god), they will come to know." [TMQ 15:94]. The Messenger ﷺ proclaimed the da'wah publicly and thus moved from the private stage to the public stage. He ﷺ moved from the stage of contacting those in whom he sensed readiness, to the stage of addressing all the people. This was the start of the clash between Imaan and Kufr, and the friction between the correct thoughts and the corrupt thoughts. Thus the second stage started, which is the stage of interaction and struggle; and which was the most alarming amongst all the ages. The house of the Messenger ﷺ was stoned. The wife of Abu Lahab, Umm Jameel, used to throw impurities in front of his house. He ﷺ was content just to remove it. Abu Jahl threw upon him the uterus of a sheep, which had been slaughtered as a sacrifice to their idols, but he ﷺ would bear the hurt. It only increased his insistence and steadfastness in the da'wah. The Muslims used to be threatened and harmed. Every tribe fell upon the Muslims in its midst, torturing and tormenting them because of their deen. Such was the example of Bilal, Ammar, his mother and father, and many others who left the best examples of steadfastness, suffering and enduring torture.

At the beginning, the Kuffar did not show much concern for the da'wah of the Messenger ﷺ because they thought his speech was nothing more than the talk of priests and wise men. They thought the people would return to the deen of their fathers. That is why they did not run away from him or condemn him. When he used to pass their gatherings, they would say, "This is the son of 'Abdul-Muttalib who is spoken to from the sky." When the Messenger ﷺ confronted and opposed them, where he mentioned their gods and disgraced them, and he insulted their minds and charged their forefathers with misguidance; then they declared him as their enemy and united in their opposition, enmity and belligerence against him.

They wished to diminish his status by disproving him in his claim of prophethood. Thus, they inquired about his miracles in a taunting and mocking manner. They said; "Why doesn't Muhammad turn as-Safah and al-Marwah into gold?" "Why is a book (in written form) not revealed

from the sky?" "Why does Jibreel not appear in front of them?" "Why does he not give life to the dead?" Furthermore they became more stubborn. The Messenger ﷺ continued calling the people to the command of his Lord I. They used many ways to make him turn back from his da'wah, torturing his followers, propaganda and boycott, and other such means, which only increased the Messenger's ﷺ hold on the rope of Allah ﷻ and his zeal for the da'wah.

News about the Messenger ﷺ and his suffering reached the hearing of the tribes and his da'wah became generally known. Islam was mentioned throughout the peninsula, and the riders spoke about it from one place to another. The Muslims did not have opportunity to mix with the people and speak to them, except in the sacred months when the Messenger ﷺ would come down to the Ka'bah and call the arabs to the deen of Allah ﷻ and give them the glad tidings of His reward and warn them of His torment and punishment.

THE STAGE OF INTERACTION IN HIS ﷺ TIME

The clash of the Quraysh with the da'wah was natural, because the Messenger ﷺ had made the group (kutla) public and carried it in a bold and challenging manner. The da'wah by its very nature carries a struggle against the Quraysh and the society in Makkah. It called for the *tawheed* (exclusive unity) and worship of Allah ﷻ and rebellion against everything else, and the uprooting of the corrupt regime under which they were living. He used to insult their gods, attack their cheap life and expose their unjust way of living. He attacked them with the Truth, and they attacked him with propaganda and false rumours. He used to call the people explicitly, he did not equivocate, speak leniently or submissively, nor did he flatter them or come to a compromise with them. He ﷺ did all this, despite meeting all forms of hurt, rejection, expulsion, rumours and boycott. The Messenger ﷺ managed to reach people, and Islam began to spread.

When his uncle and wife died and the Quraysh's harm against him intensified, he ﷺ set out for Taa'if, seeking the support and protection and wishing they would embrace Islam, but they rejected him in the worst manner imaginable. He came to the situation where he could not enter Makkah without protection. That day he entered Makkah under the

protection of al-Mut'im b. 'Addi. The Quraysh began to harm the Rasool of Allah ﷺ even more, and their rejection intensified. They began to forbid the people from listening to him, but that did not detract him ﷺ from the da'wah. He began, in the pilgrimage season, to offer himself to the tribes, calling them to Islam and informing them that he was a Prophet sent by Allah ﷻ, and he asked them to believe in him. His uncle Abu Lahab used to stand up and accuse him of lying, and incite the people so that they did not listen to him. That had an impact on them, such that they would move away from listening to him. Thus, he went to the camp of the tribe of Kinda and he went to Banu Kalb, Banu Hanifah and Banu 'Amir b. Sa'sa'ah, but not one listened to him. Some of them used to reject him in a disgusting manner. What increased the rejection of the tribes to the Messenger ﷺ was that they saw the Quraysh declaring any supporter of the Prophet ﷺ as an enemy and helper against it. The people, as individuals and tribes, increasingly rejected the Messenger ﷺ, such that he was more isolated and the da'wah became more difficult in Makkah and its surroundings. The Makkan society appeared to be steeped in kufr and stubborn opposition. When the affliction on the companions increased, 'Abdur-Rahman b. 'Awf with some other companions sought permission from the Messenger ﷺ to bear arms. They said; "O Prophet of Allah ﷺ. We had dignity and power as Mushriks. When we believed, we became humiliated." The Messenger ﷺ forbade them from this when he said:

((إني أمرت بالعفو، فلا تقاتلوا القوم))

"Verily, I have been ordered to forgive, so do not fight the people." [Reported by Ibn Abi Haatim, an-Nasa'i and al-Haakim]

In this manner the Messenger ﷺ in Makkah had proceeded in two stages:

- The stage of teaching, culturing, and intellectual and spiritual preparation. It is a stage of understanding thoughts and embodying them in individuals, and structuring around them.

- The stage of spreading the da'wah and the struggle. It is a stage of transferring the thoughts to a driving force in society, which pushes it to apply them in the mainstream of life, so that the masses believe in them,

understand them, convey them, and struggle in the path of their application.

As for the first stage, it is a stage of calling people to Islam and culturing them with its thoughts, teaching them its rules, structuring in a block those who are able to do so, on the basis of the Islamic 'Aqeedah. It is the stage of secret structuring in the da'wah, where the Messenger ﷺ did not slacken from the da'wah, but proceeded to culture those embracing Islam with the thoughts, gather them in dar al-Arqam and mould them into the structure. Each day their Imaan increased and the relationship between them strengthened. Their understanding of the reality, of the task they were to undertake, increased. Thus, they prepared themselves to sacrifice in the path of the da'wah, until this da'wah became firmly implanted in their hearts and minds. Islam flowed within them like the blood that flowed in their veins; they became Islam, walking in the streets. That is why the da'wah could not remain trapped within them despite their hiding, secrecy of their structuring, and their desire to conceal their meetings. They began to discuss with those whom they trusted, and in whom they felt a readiness to accept the da'wah. In this manner, the people felt their da'wah and presence. Thus the da'wah passed the starting point. It became inevitable the da'wah should take off. There were attempts to make it take off and address all the people. With this the first stage came to an end, which is the stage of secret structuring and culturing that builds this structure.

Then another stage began, which is the stage of interaction and struggle. By making the people understand Islam - so they respond and turn to it - it mingles in their hearts, or they reject and attack it - thus clashing with its thoughts. From this clash, the kufr and corruption are defeated, Imaan and goodness are established and the correct thought prevails. Thus interaction started and the struggle took place between one thought and another, between Muslims and Kuffar. It began when the Messenger ﷺ started to spread the da'wah to all the people in a public, bold and challenging manner. The verses started to come down upon the Messenger ﷺ regarding the da'wah to *Tawheed*, campaigning against the thoughts of idolatry and polytheism, and criticising the following of the fathers and forefathers without scrutiny. They started to come down regarding the attack on the corrupt transactions; they attacked the corrupt trade and cheating in the weights and scales. The Messenger ﷺ began to

speak to the people as groups, and asked them to embrace Islam and support him. The dispute between the Quraysh and the Prophet ﷺ increased. The da'wah started to add collective culturing to the concentrated culturing by halaqaat (circles) in houses, valleys and dar al-Arqam. It transferred from calling those in whom some goodness was perceived, to calling all the people. This collective da'wah and culturing had an effect on the Quraysh. Thus, their hatred intensified and they felt the danger drawing closer to them. They began to take serious steps to oppose the da'wah, after a period in which they paid no attention to Muhammad ﷺ or his da'wah. Thus, the affliction and oppression increased. However, this collective da'wah had an effect on the da'wah itself. It made all the people hear the word of Islam, and the call to the deen of Allah ﷻ spread amongst the people of Makkah. People entered into Islam, both men and women. The collective da'wah had the effect of transferring it to a wider horizon; though this took its carriers to hardship, torture and enduring all types of suffering. The hearts of the leaders of Quraysh flared up in rage when the Messenger ﷺ attacked the injustice, cruelty and enslavement that prevailed in Makkah, and also when he exposed the conditions and actions of the Kuffar. This stage was the most difficult of stages for the Messenger ﷺ and his companions.

If transferring from the cultural stage to the stage of interaction was the most delicate of stages because it requires wisdom, patience and precision in the way of acting, then the stage of interaction was the most difficult of stages. This is because it needs one to be brave, frank and challenging without giving any regard for the results or circumstances. In this stage the Muslims would be tempted away from their deen. The Imaan and the strength in bearing the hardship would appear in this stage, as well as their sincerity at the moment of confrontation.

In this manner the Messenger ﷺ proceeded with his Sahabah to bear the suffering, injustice and suppression. Amongst them there were those who migrated to Abysinnia, fleeing with their deen, whilst others died under the torture, and others bore the suffering. They continued like this for an adequate enough period of time to change the society of Makkah. However, the severity of the affliction prevented this from happening. The Arabs and many others took the stance of onlookers and did not take a single step towards Imaan, because they tried to avoid angering the Quraysh. The work to transfer the da'wah to the third stage, which is

the stage of implementation of Islam, moved outside of Makkah, whereby the Messenger ﷺ started seeking the *Nusrah* (support) and protection from the tribes, so that he could clarify to the people what their Lord had revealed to him.

THE RASOOL ﷺ OFFERS ISLAM TO THE TRIBES

When Abu Talib, the uncle of the Messenger ﷺ, and the Messenger's wife Khadijah (may Allah be pleased with her) both died in the same year, the misfortune for the Messenger ﷺ became greater due to their death. The Quraysh had reached the point of inflicting harm on the Messenger ﷺ, which they never did before the death of his uncle, to the point they threw dust on his head. The Messenger ﷺ used to say;

((ما نالت مني قريش شيئاً أكرهه حتى مات أبو طالب))

"Quraysh did not do anything more hateful to me, except after Abu Talib died." [Sirah of Ibn Hisham]. When Abu Talib died, the Messenger ﷺ went to Taa'if seeking the support and protection of its people. He went to a group of people from the Banu Thaqeef, who at that time, were the leaders and chiefs of the Thaqeef. He spoke to them about supporting Islam and standing beside him, against anyone who opposed him from his people. They rejected his offer and transmitted the news of his arrival to his people, even though he asked them to keep this visit secret. He was not able to enter Makkah, except under sanctuary.

The Messenger ﷺ used to stand at the doors of the homes of tribes, saying;

((يا بني فلان اني رسول الله إليكم، يأمركم أن تعبدوا الله ولا تشركوا به شيئاً، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد، وأن تؤمنوا بي و تصدقوا بي و تمنعوني حتى أبين عن الله ما بعثني به))

"O such and such tribe. I am the Messenger of Allah sent to you.

He orders you that you worship Allah and do not associate partners with Him; and that you should leave anything else from these idols, and believe in me and trust me. Protect me until I can clarify what Allah has sent me with." [Sira Ibn Hisham]. His uncle Abu Lahab, used to stand behind him, answer back to him and reject whatever he said. None of them accepted. They used to say: "Your people know you better and they do not follow you." They talked to him and argued, and he talked to them and invited them to Allah ﷻ saying:

((اللهم لو شئت لم يكونوا هكذا))

"O my Lord! If you had willed, they would not have been like this."

It was mentioned in the Sira of Ibn Hisham; Az-Zuhri narrated that the Rasool of Allah ﷺ went to Kinda in their place of residence (at Mina) and offered himself to them, and they rejected him. He also narrated that he ﷺ went to the homes of the Banu Kalb and they did not accept his offer; and that he went to the homes of the Banu Hanifah and asked them to give him support and protection, but their response was the ugliest from amongst the Arabs. He also came to Banu 'Amir b. Sa'sa'ah and invited them to Allah ﷻ, and offered himself to them. One man amongst them, known as Bayharah b. Firas said: "By Allah! If I could take this young man from the Quraysh, I can surely conquer the Arabs." Then he said: "What do you think, if we give you bai'ah on your matter, and then Allah makes you victorious, will we have the power after you?" The Messenger ﷺ said:

((الأمر إلى الله يضعه حيث يشاء))

"The power belongs to Allah and He will place it where He wills." Bayharah replied: "Are we to expose our throats to the Arabs in defence of you, and then when Allah makes you victorious, the power should go to someone else. Then we have no need for your power."

The Messenger ﷺ remained like this. Whenever the people gathered in the pilgrimage season, he ﷺ would come to them and invite the tribes to Allah ﷻ, and call them to Islam. He ﷺ offered to them himself, and whatever he ﷺ brought from Allah ﷻ of guidance and mercy. No sooner

did he ﷺ hear of the coming of an Arab person of reputation and prestige, he ﷺ would turn to and invite him to Allah ﷻ, and offer what was revealed to him ﷺ. The tribes whom the Messenger of Allah ﷺ visited, invited and offered himself to them, though none of them responded, their names are the following:

1 Banu 'Amir b. Sa'sa'ah 2 Muhaarib b. Khasfah 3 Fazaarah 4 Ghassan 5 Murrah 6 Hanifah 7 Sulaym 8 'Abas 9 Banu Nadhr 10 Banu al-Bukaa 11 Kindah 12 Kalb 13 al-Harith b. Ka'b 14 'Uzrah 15 al-Hadaaremah

This list is according to what Ibn Sa'd mentioned in his "at-Tabaqaat" (The Generations).

The response of the people of Madinah

The Rasool of Allah ﷺ continued inviting the tribes to Allah ﷻ and offering himself to them every year - in Majannah, 'Ukaz and Mina, - to protect him ﷺ in order to convey the Message of His Lord, and hence for them would be Jannah. Not a single tribe of the Arabs responded to him, he ﷺ was harmed and vilified until Allah ﷻ wished to make His deen victorious, support His Prophet ﷺ and carry out His promise. Thus He ﷻ led him ﷺ to this tribe of the Ansar. He ﷺ ended with a group of them who were shaving their heads. He ﷺ sat with them, invited them to Allah ﷻ and recited the Qur'an to them. They responded to Allah ﷻ and His Messenger ﷺ and thus rushed and professed Imaan, and believed in the Prophet ﷺ. Then they went to Madinah and invited their people to Islam; henceforth people started to embrace Islam.

In the pilgrimage season next year, twelve men from the Aws and Khazraj of Madinah who had embraced Islam came and met him ﷺ in al-'Aqabah; this was the first meeting of al-'Aqabah, where they gave him the pledge of the women (bay'atun nisaa). The Messenger ﷺ sent with them Mus'ab b. 'Umayr in compliance with their request. He ﷺ ordered him to recite the Qur'an to them, to teach them Islam and give them understanding of the deen. He was known as al-Muqri' (The Reciter) and he resided with As'ad b. Zuraarah. Then it happened that Usayd b. Hadayr and Sa'd b. Mu'adh professed Imaan. They were both leaders of their people. When the latter embraced Islam he said to his people; "How do you see my position amongst you?" They replied; "We

see you as our master and the best in opinion, and on the right path as a leader." He said; "Your men and women are prohibited from speaking to me until you believe in Allah and His Messenger." By the time of evening, not a single man or woman remained in the house of Abdul Ash-hal who had not become Muslim.

The pledge (bai'ah) of al-'Aqabah

Then Mus'ab returned to Makkah. Some of the Muslims of the Ansar went out for hajj with their people, the Mushriks, who were making the pilgrimage. They made a pledge with the Messenger ﷺ at al-'Aqabah in the middle days of tashreeq (4 days, starting from 10th Dhil-Hijjah). They came to the Prophet ﷺ and he ﷺ met them, and they consisted of 73 men and 2 women. He ﷺ had only his uncle with him. As'ad b. Zurarah said; "'Al-'Abbas, the uncle of the Messenger ﷺ, was the first one to speak. He said; 'O people of Khazraj. You have called Muhammad to that which you have invited him. Muhammad is the most dignified of people from his clan. By Allah! Those amongst us who believed in him, as well as those who did not, protected him because of lineage and honour. Muhammad has rejected all the people in favour of you. If you are a people of power, patience, experience in war and ready to face alone the enmity of all the arabs, who will fight you united; then decide what you want and carry it out, and do not disperse except after you agreed publicly and unanimously, for verily, the best speech is the speech that is honest.'

They said; 'We have heard what you have said, but speak O Rasool of Allah and choose for yourself and your Lord what you like.'

The Messenger ﷺ spoke, he recited the Qur'an and invited the people to Allah and encouraged them to embrace Islam. As regards his Lord, he stipulated that they worship Him and associate none with Him. Then he said;

((أبايعكم على أن تمنعوني مما تمنعون منه نساءكم و أبناءكم))

'I invite your allegiance, on the basis that you protect me as you would protect your women and children.'" [Ibn Hisham]. As'ad b. Zurarah Al-Bara' b. continues to narrate; "Ma'rur took his hand to give

the pledge and said; 'Yes, by the One Who sent you in truth a Prophet, we shall protect you as we protect our women and children. Thus we give our allegiance, O Rasool of Allah. By Allah we are men of war and people of arms, which we have inherited, to leader from leader.'

While Al-Bara' was speaking, Abul-Haythami Ibnul-Tayhan interrupted him and said; 'O Rasool of Allah, we have ties with other men (meaning the Jews) and if we sever them, perhaps when we have done that and Allah will have given you victory, you will return to your people and leave us?' The Rasool of Allah ﷺ smiled and said;

((بل الدم الدم، والهدم الهدم، أنا منكم وأنتم مني، أحارب من حاربتم وأسالم من سالمتم))

'No, blood is blood, and blood is only paid for by blood. I am of you and you are of me. I will fight against those whom you fight, and make peace with whom you make peace.'" [Sira of Ibn Hisham]

As'ad b. Zurarah continued to narrate; "Hence they said, 'We gave pledge to him ﷺ that we would be ready for any loss to our wealth, or slaughter of our noble ones., Then al-Bara said; 'Stretch forth your hand, O Rasool of Allah.' Then all seventy of them placed their hands on the hand of the Prophet ﷺ, and give him the bai'ah. When the people gave the bai'ah and had finished, Shaytan screamed at al-'Aqabah with the most distant voice and could be heard, 'O people of al-Akhashib (meaning the Quraysh), would you like that Mohammed and the Sabians (who turned away from their deen) gather on your fight?' Allah's Messenger ﷺ said;

((أخرجوا لي منكم اثني عشر نقيباً ليكونوا كفلاء على قومهم ككفالة الحواريين لعيسى بن مريم- وأنا كفيل على قومي))

'Bring out to me twelve leaders that they may take charge of their people's affairs like the Hawariyyoon (disciples) of 'Isa b. Maryam – And I am responsible for my people.' They produced the nuqabaa (chiefs from both tribes). This is how the bai'ah took place in this atmosphere of pure Imaan. To the point that al-'Abbas b. 'Ubadah said

to the Messenger ﷺ; 'By the one who sent you in truth! If you so wish, tomorrow we shall turn against the people of Mina with our swords.' The Messenger ﷺ said;

((لم نؤمر بذلك، ولكن ارجعوا إلى رحالكم))

'We have not been commanded to do this, so go back to your riding camels.'" [Sirah Ibn Hisham]

The hajj season came to an end, and the people left Makkah, which had become enraged when the news about the bai'ah reached them. Ibn Sa'd reported in his "at-Tabaqaat" on the authority of 'Urwah who narrated from 'Aishah, that they said; "When the seventy people left Rasool Allah ﷺ, he felt that Allah ﷻ had made for him a protection, and a people of war, readiness and support. However the test increased upon the Muslims. So the companions of the Rasool of Allah ﷺ complained of this, so he ﷺ gave them permission to make Hijrah. Then the Messenger ﷺ informed them that he had been informed of the land they would be migrating to; this was Yathrib (Madinah), and whosoever wanted to leave then let him go there. He ﷺ said;

((رأيت في المنام أني أهاجر من مكة إلى أرض بها نخل، فذهب وهلي إلى أنها اليمامة أو هجر، فإذا هي المدينة يثرب))

'I saw in my sleep that I was emigrating from Makkah to a land of palm trees. My mind went to al-Yamamah or Hajar, but it appeared to be the town of Yathrib'" [Narrated by al-Bukhari and Muslim]

Indeed, the attempts to attain the *Nusrah* from the tribes, and the first and second bai'ah, all indicate that the Messenger ﷺ wanted an entity that had power and protection to support this deen. The matter was not restricted just to carrying the da'wah and enduring harm. It went to the point where there should be a power by which the Muslims could defend themselves. Rather it extended much further than this, to the point of establishing the nucleus which would be the cornerstone and main support in establishing the Islamic State, and the application of Islam in society, which would carry the universal message to mankind and carry

alongside it the force that would protect Islam and remove from its way all the material obstacles that stand in the way of its propagation. The Hijrah took place and it involved the abandonment of wealth, homeland, spouse and family. The Hijrah to Madinah was completely different to the Hijrah to Abysinnia.

The Hijrah to Abysinnia was emigration of individuals fleeing for their deen and for the fear of being tortured. Allah ﷻ made the Hijrah an escape for the Muslims who had been oppressed in Makkah, so that they may change their circumstances and not be under the hammer (of oppression); rather their souls may take rest and prepare to again carry the da'wah in a strong and active manner. It did not form one of the steps of the method where the muhajiroon would work to carry the da'wah from abroad, and through cooperation with the regimes to whose lands they emigrated to, so as to overthrow the regime in their land of origin.

The Hijrah (migration) to Madinah

However the Hijrah to Madinah formed a transition of the da'wah from the stage of discussion and patience, to the stage of implementation after the establishment of the entity, ie the Islamic State. It is movement from *dar al-kufr* to *dar al-Islam*, which the Messenger ﷺ estbalished in Madinah. There he ﷺ would convey Islam in a completey different manner, which would be done through a State that rules by Islam, applies it and calls for it with evidence and proof, and carries it by the force that protects the da'wah from the forces of evil and tyranny.

When the Messenger ﷺ arrived at Madinah he ﷺ was received by a great number of its people. The first thing he ﷺ did was to build a mosque; the mosque was a place of salah (prayer) and consultation, and it was used to manage the affairs of the people and settle the disputes. He ﷺ began to prapare the atmosphere of Madinah for war; he ﷺ set up expeditions for which he ﷺ appointed leaders and sent them outside Madinah; he ﷺ signed treaties with the Jews. In general, the Messenger ﷺ in Madinah had started to assume the role of a ruler; a head of state.

This is what the Messenger ﷺ did until the *dar al-Islam* was established; so, from his actions, what are we obliged to follow?

We are obliged to emulate the life of the Messenger ﷺ; to proceed as he proceeded. Since the work to establish the Islamic State is an obligation, then following the path followed by the Messenger ﷺ takes the same hukm. This is because the hukm of his explanatory action is of the same hukm of obligation as the explained matter. He ﷻ said;

﴿قُلْ هَـــذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ﴾

"Say (O Muhammad ﷺ): 'This is my way: I invite unto Allah with sure knowledge, I and whosoever follows me.'" [TMQ 12:108]

Therefore, we must divide our work into two roles or stages, as the Messenger ﷺ did:

- The stage of culturing and establishment.

- Stage of interaction and struggle.

In the first stage, we are obliged to do the sort of actions the Messenger ﷺ undertook. This is done by generating the concentrated Islamic culture, in those accepting to carry the burden of the da'wah, and building in them a distinct Islamic personality. This takes place by forming the enlightened Islamic 'aqliyyah (mentality) and the good Islamic nafsiyyah (disposition). This is achieved through the concentrated halaqaat (circles). Just as the Messenger ﷺ used to do, where he used to call those in whom he felt a readiness to accept the da'wah, regardless of their age, status, gender and origin, and they were brought into the structure on this basis. So we continue to do that until the following become realised in this growing block:

- The maturity in the culture, such that their mentality and disposition are moulded according to Islam. Thus, they become capable of confronting the corruption of society.

- They cannot accept the da'wah to remain trapped within them. Hence they begin to propogate whatever they know. They start this with those in whom they find goodness, and then expand the da'wah.

- That the people perceive their da'wah, presence and gathering.

When these three things exist, as they existed in the first companions of the Messenger ﷺ, then we can move to the second phase or stage.

In this stage we are obliged to make the da'wah public, as the Messenger ﷺ did, and we must confront the existing societies and challenge their thoughts, traditions and systems and demonstrate their corruption and clarify the alternative true Islamic thoughts, concepts and sytems. We are obliged to call the people, as the Messenger ﷺ called the people, with frankness, courage and force. We do not yield and neither do we surrender. We do not flatter or compromise, and we give no regard for the customs, traditions, religions, ideologies, rulers or the mobs. We must carry the da'wah so that the absolute sovereignty is for the Islamic ideology, regardless of whether the people agree with it or not, and whether it went along with their traditions or contradicted them, and whether the people accepted, rejected or opposed it. We just stick to the ideology and have patience, until the people are changed according to it. Since the leaders will stand as an obstacle to the da'wah, just as they did in the time of the Messenger ﷺ, that will necessitate the group engages in political struggle aginst them. This will take place by exposing them and their moves, loyalties and conspiracies, and by attacking them just as the Messenger ﷺ did in his own time. See the Qur'an attacking Abu Lahab by name when He ﷻ said;

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَى نَاراً ذَاتَ لَهَبٍ ... ﴾

"Perish the two hands of Abu Lahab, and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!" [TMQ 111:1-3]. This was despite his honour and status in the tribe of Bani Hashim. Similarly, the Qur'an threatened the chief of Bani Makhzum al-Waleed b. al-Mughira when He ﷻ said;

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً * وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً﴾

"Leave Me Alone (to deal) with (the creature) whom I created (bare and) alone! And then granted him resources in abundance." [TMQ 74:11-12]. Until His ﷻ saying;

﴿سَأُصْلِيهِ سَقَرَ﴾

"Soon will I cast him into Hell-fire" [TMQ 74:26]; and when He ﷻ spoke about him in Sura Nun;

﴿عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ﴾

"Violent (and cruel) with all that of doubtful birth" [TMQ 68:13]; and when He ﷻ spoke of Abu Jahl;

﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعاً بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ﴾

"Let him beware! If he does not desist, We will drag him by the forelock; A lying, sinful forelock!" [TMQ 96:15-16]

In our conveying of the da'wah, the desire to guide people must appear as it used to appear in the da'wah of the Messenger ﷺ; where he, in this stage strived to explain to the people the ideology of Islam so that it may become their ideology, and so that his aim may become their aim. In other words, we want the people to adopt - through conviction - what we convey to them.

Just as the rejection, obstruction, lies, expulsion, propaganda and boycott happened to the Messenger ﷺ; they happen to us today, as well.

Just as the Sahabah felt the need to carry arms and requested the Messenger ﷺ to give them permission to fight, and he ﷺ forbade them by saying;

((إني إمرت بالعفو، فلا تقاتلوا القوم))

"I have been ordered to be forgiving, so do not fight the people." In the same way, we must abstain from carrying arms, and using them for the sake of attaining power, before seeking the *Nusrah*.

Just as the Messenger ﷺ sought the *Nusrah* to move to the third stage, which is the stage of power and ruling; similarly, we are obliged to seek

the *Nusrah* (material support) to acheive the establishment of the ruling through it, as we understand from the action of the Messenger ﷺ.

SEEKING THE *NUSRAH* (MATERIAL SUPPORT)

Let us consider for a while an important rule from the rules of the method, that is, the seeking of the *Nusrah*. Let us slowly re-examine it so as to deduce what we need to follow, especially since there are people who are working to establish the Islamic State, but do not give the *Nusrah* the slightest attention. They do this as if it is a periphiral matter, which carries no weight, or as if its isnad (chain of narration) is weak, and so should not be taken. They did not stop here, but went on to attack this rule and those who engaged in it, even though all the biographies of the Prophet ﷺ addressed this subject, with only a few minor differences in the details, which are not worth mentioning. The authors of the Sirah were not affiliated to any of the groups we know today, but despite this they discussed this subject. The Qur'an itself has mentioned those who;

﴿آوَواْ وَّنَصَرُوا﴾

"gave help" [TMQ 8:72], and called them the,

﴿الأَنصَارِ﴾

"Ansaar (Helpers)" [TMQ 9:100]. It is a description of praise and a description of the most prominent aspect by which they were characterised.

The one who examines the Sirah will see the Messenger ﷺ sought the *Nusrah* from the chiefs who possessed power. He did this despite the ugly response from one tribe to another. He insisted on seeking the *Nusrah* and repeated this many times, and did not cease in seeking it. In his Tabaqaat, Ibn Sa'd mentioned no less than fifteen tribes (that the Messenger visited). This persistence, if it indicates anything, it indicates in a clear manner that seeking the *Nusrah* was an order from Allah ﷻ to the Prophet ﷺ to do.

The fact that the Qur'an called those people who responded as, "Ansaar" is another evidence. The Qur'an praised them in more than

one place, and Allah ﷻ turned to them with forgiveness. Their status follows directly that of the, "Muhajiroon" (emigrants).

The wording contained in the text regarding the seeking of *Nusrah* indicates seeking *Nusrah* is a Shar'ee rule. That is why the Messenger ﷺ used to say;

((يا بني فلان اني رسول الله إليكم، يأمركم أن تعبدوا الله ولا تشركوا به شيئاً، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد، وأن تؤمنوا بي و تصدقوا بي و تمنعوني حتى أبين عن الله ما بعثني به))

"O so and so tribe. I am the Rasool of Allah sent to you. He orders that you worship Allah and not associte partners with Him . . . and that you believe in me, and put your trust in me, and support me until I clarify to you what Allah ﷻ has sent me with." [Sirah of Ibn Hisham]. Here is a command from Allah ﷻ and His Messenger ﷺ and we know the command is a Shar'ee rule, for which the appropriate styles should be adopted in order to implement it. It is not, by itself, a mere style (that can be substituted).

Furthermore, the discussions that took place between the Messenger ﷺ and those from whom he sought the *Nusrah*, as well as the discussions between himself and those who gave him the bai'ah (pledge) in the second meeting in 'Aqabah; all these indicate clearly that the Messenger ﷺ targeted from this action - which he insisted on pursuing - to establish this deen, and establish the entity which protects, applies and spreads the deen. So how can we neglect it, when through this rule the face of the da'wah changed, and carried it to a dar (homeland) that applies and spreads it. For whose interest is this neglect made?

- The Kuffar understood that behind this work was a pledge and triumph of this deen. Hence we see the tribe of Banu 'Aamir b. Sa'sa'ah understood the matter to be related to power. Look at the Kuffar of Makkah becoming enraged when they heard about the second pledge of

'Aqabah. They said; "O people of Khazraj! The news has reached us that you have come to our companion, and you are taking him from amongst us, and giving him the pledge to fight against us." We see the Shaytan screaming at the top of his voice after the second bai'ah of 'Aqabah had taken place, by saying; "O people of Akhashib. Would you like that Muhammad and the sabians gather on your fight."

During the second pledge of al-'Aqabah al-Barra said; "We give our allegiance, O Rasool of Allah, by Allah we are men of war and people of arms." And Abu al-Haytham b. Tayhan said: "O Rasool of Allah, we have ties with other men (meaning the Jews) and if we sever them, perhaps when we have done that and Allah will have given you victory, you will return to your people and leave us?"

As'ad b. Zurarah said: "Taking him today (from Makkah) is a challenge to all the arabs, slaughter of your notables, and the swords biting you."

And the words of al-'Abbas b. 'Ubadah: "If you liked, we are ready to turn against the people of Mina with our swords."

The Messenger of Allah ﷺ in response to Abul-Haytham said:

((بل الدم الدم، والهدم الهدم، أنا منكم وأنتم مني، أحارب من حاربتم وأسالم من سالمتم))

"No, blood is blood, and blood is paid for only by blood. I am of you and you are of me. I will fight against those whom you fight, and make peace with whom you make peace."

See 'Aisha, and what she said about the Messenger ﷺ, that he ﷺ found himself content that Allah ﷻ granted him support and a people of war, weapons and support.

Observe Ibn Hisham speak about the Messenger ﷺ, regarding the subject of seeking *Nusrah*: "When Allah ﷻ wanted to strengthen His Prophet and support His deen, He led him (ie the prophet) to this folk from the Ansaar."

These expressions provide clear indication on the importance of this rule, and prevent turning their meaning to indicate that if one is invited to Islam and he responds, then he has supported the deen. Expressions such as bai'ah, izhaar ud deen (granting victory to the deen); Nasr (support), war; that the notables will be killed; swords will bite them; that this will go against all the arabs; that they should protect him as they protect their women and children; all of these expressions make us understand the manner in which the Messenger ﷺ sought the *Nusrah*; that he sought it for the purpose of protection, even if this entailed the use of force to convey the deen; and he sought it to establish the State which will protect the deen and its followers, as well as apply its rules and convey its message to the world.

In this context one notices the Messenger ﷺ did the following things:

- He sought the protection and help to protect individuals and protect the da'wah. This is sought even from the Mushriks (polytheists) as happened with his uncle who protected him and supported him, ie protected him from any harm coming to him. Just as it happened also when Mut'im b. 'Addi helped the Prophet ﷺ when he returned from Taa'if. This protection cannot be used to put pressure on the Muslim who is being helped to compromise his deen. The Messenger ﷺ told his uncle when he asked him to slow down his da'wah;

((والله يا عماه لو وضعوا الشمس في يميني و القمر في يساري على أن أترك هذا الأمر ما تركته حتى يظهره الله أو أهلك دونه))

"By Allah, O uncle! If they had placed the sun in my right hand and the moon on my left, that I should leave this matter, I would not leave it until Allah makes it victorious or I die in its defence." [Sirah of Ibn Hisham]

- The Messenger ﷺ used to contact the leaders wishing that they would profess Imaan, in the hope that those behind them would also profess Imaan. He did this in order to make the da'wah easier to spread and

make it more acceptable. This also contributes greatly in the creation of the popular base (qaa'idah sha'biyyah).

- The Messenger ﷺ sought *Nusrah* and protection from the people of power and he stipulated that they embrace Islam first, as happened at the second pledge of al-'Aqabah.

The *Nusrah* was sought from the people of power. The reality at the time of the Messenger ﷺ was that it would be sought from the leaders who, in addition to having leadership, had popular power. The leader at that time was also the ruler; he was also the military leader, and he was the same person to whose opinion the people would return.

As for today the ruler posseses the power by force and he has lost the popularity. The popularity one may see is mostly not true. Here we are obliged to do what the Messenger ﷺ did, so we must contact those people who are influential in society to open the door for those who are behind them, and to secure the popular base. We must seek the *Nusrah* from the people of power, like the army officers, in order to reach the power. When the harm to the group members intensifies, there is nothing wrong in seeking the help from their friends and relatives, on condition that this does not put pressure or compromise the Imaan of the individual who is helped. In this manner we would have done what the Messenger ﷺ undertook, taking into account the reality in which we live.

This is the method that the Messenger ﷺ followed, and this is the method we are obliged to follow, emulating the actions of the Messenger ﷺ. By doing this we will bring about the following:

1- Shabab who are well prepared, so Islam is established at their hands. Just as the Messenger ﷺ prepared the Muhajireen who took up the responsibility of carrying the da'wah in Makkah and establishing the State with the Messenger ﷺ, and leading the Ummah after him.

2- The public opinion for the idea, which emanates from the general awareness, ie generating the popular base which does not accept anything other than Islam as a system of ruling and embraces it when it is established, just as the way it happened with the people of Madinah when they came to want Islam and were ready to protect it.

3- The people of power and protection, via whom we seize the power.

When these matters are prepared, then we would have established the matter on the same path which the Messenger ﷺ followed. Allah ﷻ has promised the believers, those who adhere to His Shar'a, with victory, where He ﷻ said;

﴿وَكَانَ حَقّاً عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

"(As for) the believers it was incumbant on Us to help (them)." [TMQ 30:47].

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

He ﷻ said; *"Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty."* [TMQ 22:40]. He ﷻ said;

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً﴾

"Allah has promised those among you who believe, and work righteous deeds, that of a certainty He will cause them to accede to power on earth, as He granted it to those before them; that He will establish in authority their deen which He has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: they will worship Me (alone) and not ascribe powers to any beside Me.' [TMQ 24:55]

THE METHOD AND STYLE

The question that arises now is whether what the Messenger ﷺ said or did during his life in Makkah is considered a revelation from Allah ﷻ, and consequently it is an obligation to adhere to it. Or are there actions and sayings which are not from the revelation and do not come under the area that one is obliged to emulate?

It is from this angle that the discussion on method, means and style arises.

Another question also arises, which is: is it correct to judge on the method (which is a set of Shar'ee rules and not styles) as being subject to experiment? If after trying it, it gives fruit then we judge it to be correct, otherwise it is incorrect?

Regarding the first issue

We say the following: Allah ﷻ ordered the Muslims to follow the Messenger ﷺ and emulate everything he said or did. He ﷻ says;

﴿وَمَا يَنطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

"Nor does he speak of (his own) desire. It is only an Inspiration that is revealed." [TMQ 53:3-4].

And He ﷻ says;

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا﴾

"And whatsoever (maa) the Messenger (Muhammad ﷺ) gave you, take it, and whatsoever (maa) he forbade you, abstain from it." [TMQ 59:7]. The word "maa" here is from the expressions of generality. Hence there is nothing that Allah's Messenger ﷺ has brought (ie conveyed to us) that is excluded from following and emulation of the Messenger ﷺ, unless there is a Shar'ee rule that specifies this generality.

Some evidences have come which exclude from following him in certain sayings and actions of his ﷺ, like:

- The hadith of the Messenger ﷺ;

((أنتم أعلم بأمر دنياكم))

"You are more knowledgeable about the matters of your dunya." Thus, matters of the dunya such as agriculture, manufacturing, inventions and studies in medicine and engineering; none of these come under the

wahy (revelation). The Messenger ﷺ has shown us that, in these matters, he is a man like anyone else, and he is not distinguished in this regard; just as he ﷺ clarified this in the incident of pollinating the date palm trees.

- Actions that are proven to be specific to him, and no one shares with him in these. Such as the fact that only he is obliged to pray duha, permitted to continue fasting at night or marry more than four women. This is beside other such issues that have been proven to be specific to the Messenger ﷺ. Therefore it is not allowed to follow the Prophet ﷺ in these matters.

- Actions relating to his natural disposition, which is part of the nature and disposition of human beings to do; such as standing, sitting, walking, eating, drinking etc. There is no dispute that such actions are permitted in respect to the Messenger ﷺ and his Ummah.

- When the Messenger ﷺ used to implement the Shar'ee rule, he ﷺ used to utilise various styles and use appropriate means. Thus the Shar'ee rule is the rule of Allah ﷻ and must be implemented. As for the manner in which the Shar'ee rule is implemented, ie the style and the appropriate means to implement it, this was left to the Messenger ﷺ as a human, as long as it is a good style and a means that does not lead to Haram.

For example, His ﷻ saying;

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]. It is a Shar'ee rule that must be implemented. The Shar'ee did not define a specific manner in which it should be implemented. The Messenger ﷺ proclaimed the matter in compliance with the order of Allah ﷻ, which he could not go against. As for the manner in which the Messenger ﷺ proclaimed the Da'wah, it was not binding on him. As a consequence, it is not binding on the group that emulates his ﷺ action in establishing the State. The fact that the Messenger ﷺ had stood on mount of Safa, invited people for dinner, or gone out with the Muslims in two rows circumbulating the Ka'bah; all of these styles are relating to the implementation of the Sharee'ah rule. ie they are subsidiary actions relating to the original rule, which is to 'proclaim'. These styles are

permitted in principle. The matter is left to the group to define the most appropriate styles, without being defined by the Shar'a.

For example, His ﷻ saying:

﴿وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدْوَّ اللّهِ وَعَدُوَّكُمْ﴾

"And make ready against them all you can of power, including the steeds of war to frighten the enemy of Allah and your enemy." [TMQ 8:60]. His ﷻ statement "prepare" is a Shar'ee rule which has to be adhered to. It is a fard (obligation) and it is forbidden to go against it. The order is the preparation which will realise the aim of the *'illah* (Shar'ee reason), which is to strike fear. As for the means (horses), it is not binding. Any means that leads to the striking of the fear must be utilised. The means by which Jihaad is realised are always changing. Therefore, what is required is the effective means in implementing the Shar'ee rule. The means of Jihaad and for striking the fear in the hearts of the enemies of Allah and the hypocrites in our time is the use of such things as aeroplanes, tanks and rockets. Thus, the Shar'ee rule is the rule of Allah ﷻ on which the speech of Allah ﷻ is directly applied, since it is the rule of the asl (original rule). The style (*usloob*) is a partial hukm, related to the manner of the implementation of the hukm of the asl (original rule). It is mubah (permitted) and left to us to decide the appropriate style

The means (al-waseela) is the tool through which the Shar'ee rule is implemented. It is in principle permitted and it is left to us to decide the most effective means.

Accordingly, anything that ensued from the Messenger ﷺ; whether it was revealed in Makkah or Madinah; whether it relates to the 'Aqeedah or systems; regarding the methodology or application of the Shar'ee rules; all of this is considered revelation, which comes under the issue of ta'assi (emulation), excluding the aforementioned exceptions and other examples like them.

The one who studies the path of the da'wah of the Messenger ﷺ in Makkah will see that he ﷺ undertook actions that are regarded as Shar'ee

rules, which cannot be contravened but rather adhered to. Likewise he ﷺ undertook actions that actually come under the category of styles. He ﷺ utilised means by which he implemented the Shar'ee rule demanded of him. One should differentiate between matters whose rule is considered from the rules of the method, and matters that are of styles and means, so that the group knows what is specifically required of it, and what is left to its discretion.

It is not allowed to consider the whole of the method as being from the styles, which are left to the discretion of the group in accordance with the circumstances. This is because such a view will lead to the neglect of the Shar'ee rules relating to the method, and to their replacement by rules from oneself. For further clarification of this we present some examples.

- He ﷻ says;

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]. This order is from Allah ﷻ to His Messenger ﷺ to give the da'wah openly. This order reveals the presence of two Shar'ee rules. The first is the absence of the open da'wah before the revelation of this ayah; and the second is the initiation of the open Da'wah in compliance with the ayah. The Messenger ﷺ was not given a choice between proclaiming publicly and not proclaiming. Rather, he was obliged to obey the rule of Allah ﷻ regarding the public da'wah. This is the Shar'ee rule, which the Shar'a has clarified. The Messenger ﷺ did not decide to do this of his own accord, so it comes under the area of emulation. His ﷻ saying;

﴿بِمَا تُؤْمَرُ﴾

"with what you have been commanded" indicates that the matter is for Allah ﷻ.

- He ﷻ says;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ وَأَقِيمُواْ الصَّلاَةَ﴾

"Have you not seen those who were told to hold back their hands (from fighting) and

perform salah." [TMQ 4:77]. The Messenger ﷺ also said to 'Abdar-Rahman b. al-'Awf when he requested the use of weapons to confront the harsh treatment of the Kuffar;

((إني أمرت بالعفو، فلا تقاتلوا القوم))

"Indeed, I have been order to forgive so do not fight the people." [Reported by Ibn Abi Haatim, an-Nasai and al-Haakim]. Then afterwards came the revelation of His ﷻ saying during the Hijrah from Makkah to Madinah;

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِم لَقَدِيرٌ﴾

"Permission to fight is given to those (ie believers), who are fighting them, because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory." [TMQ 22:39]. All of this indicates that the fighting was not permitted, and then the permission was given. The one who gave the permission is Allah ﷻ. It is a Shar'ee rule, which must be adhered to. The Messenger ﷺ did not do it or abstain from it of his own accord because the matter has been left to his discretion; rather it is revelation and it comes under the sphere of emulation. Just as the Messenger ﷺ had to restrict himself to it, it is incumbent on us to restrict our self to it.

- Similarly, the saying of the Messenger ﷺ when he used to seek the *Nusrah* from the tribes;

((يا بني فلان اني رسول الله إليكم، يأمركم أن تعبدوا الله ولا تشركوا به شيئاً، وأن تخلعوا ما تعبدون من دونه من هذه الأنداد، وأن تؤمنوا بي و تصدقوا بي و تمنعوني حتى أبين عن الله ما بعثني به))

"O such and such tribe, indeed I am the Messenger of Allah sent to you. He orders that you should worship Allah, and not associate partners with Allah, and that you should discard the idols that you worship besides Him; and you should believe in me and protect me (also in one narration 'support me') **until I can convey from Allah what He has sent me with."** [Sira of Ibn Hisham]. He ﷺ clarified in this hadith that the matter is an order from Allah ﷻ. The Messenger ﷺ used to follow the revelation in this regard. There is nothing more indicative of this than the Messenger's insistence on seeking the *Nusrah*, despite the numerous rejections and the harshness and ugliness of the answer of the tribes.

These are examples of ahkam Sharee'ah relating to the method. As for the means and styles with which the Shar'ee rule is implemented, we are not ordered to adhere to them in a specified manner in matter of principle. We rather undertake the most appropriate style and the successful means in implementing the Shar'ee rule.

Thus, the concentrated culturing the Messenger ﷺ used to undertake with the believers in his da'wah in dar al-'Arqam, in some of their houses and in the valleys. In respect to us, it is a Shar'ee rule that must be adhered to, and the appropriate style is adopted for it. Thus circles or families are chosen as a style in which the thoughts are given in a concentrated manner. A certain weekly time is fixed for them, and the number of people in the halaqah or family is set down together with a certain period of time. All of this is decided in the manner that is suitable for the concentration of thoughts in the minds of the youth of the da'wah who believe in it. All of this has been left to us to decide. We set these things according to what suits the realisation of the Shar'ee rule, which is to bring about the concentrated culture.

The Messenger ﷺ used to offer himself and his da'wah to the people in the markets of Makkah publicly. When we ourselves do that, we adopt the fitting style, such as giving speeches, or spreading the idea in social gatherings, or on occasions such as people's festivals and moments of grief or distress. The available means are utilised such as books, magazines, leaflets and cassettes or by live speaking. All of these are permitted means.

Likewise when the Messenger ﷺ went up to Taif to seek the *Nusrah*, whether he went on foot or horseback or he used any other means, they

are not within the sphere of emulation. The means have been left to our discretion without any specification from the Shar'a.

Therefore, we are obliged to know that the method of the Messenger ﷺ consists of Shar'ee rules determined by the revelation, which he did not deviate from, even by a hairbreadth. We are also obliged not to deviate from them by a hairbreadth. All that changes is the means, forms and styles that the implementation of the Shar'ee rule necessitates. They are left to us to decide, just as they were left to the Messenger ﷺ to decide.

Indeed, establishing the *dar al-Islam* is a Shar'ee rule. There are those who think that the method of establishing the State is a matter of style and that it is left to us define. Hence we can undertake any kind of action that leads to the establishment of *dar al-Islam*. We can, for example, help the poor, call people to morals, build schools and hospitals, call to the virtuous acts, or fight the rulers or demand to participate in ruling. All of these are deviation from his ﷺ emulation when he followed the order of his Lord in following the method to establish the *dar al-Islam*. Just as the Messenger ﷺ publicly proclaimed the da'wah in compliance with the order of Allah ﷻ, we are obliged also to proclaim it; otherwise we will be from those who deviated. Just as the Messenger ﷺ restrained his hand from fighting and did not permit the Muslims to bear arms, likewise we must also comply with that. Just as the Messenger ﷺ sought the *Nusrah*, we must also seek it in the same manner, despite the different reality. In general, just as the steps of the method were defined by Allah ﷻ to His Messenger, they are also defined to us. Contradicting them or not following them is considered to be a violation of the Shar'a.

With regards to the method we have not been given a choice. The Shar'a has defined for us the aim, as well as the method to achieve it. We have no choice in this matter other than to obey.

Thus, only the Shar'ee texts (Qur'an and Sunnah) have the authority in defining the steps of the method. We do not leave to the mind, circumstances or interest (*maslahah*) any account in defining any of the steps.

The Shar'ee text is understood according to its linguistic indications and not according to people's whims and inclinations. Rather our inclinations

follow the Shar'a, and we are obliged to adhere to whatever pleases Allah ﷻ.

Therefore, it is incumbent on us to understand the method of the Messenger ﷺ and stick to it exactly as he proceeded on it, and also to define the stages of his work and the actions carried out in every stage.

Thus, in the cultural stage, the Messenger ﷺ undertook actions - such as contacting individuals, gathering those who believed in him in a secret place and persevering in their culturing. We adhere to the asl (basis) of these actions as Shar'ee rules that have come from Allah ﷻ, and for these actions we choose the necessary means and styles ourselves.

In the stage of interaction, the Messenger ﷺ undertook actions - such as proclaiming the da'wah publicly, hundreds of ayahs were revealed attacking the creeds and corrupt traditions, attacking the rulers of Quraysh by name or description, and he ﷺ offered himself to the tribes. We also adhere to the asl (basis) of these actions as Shar'ee rules. To the actions of the first stage -which is the cultural stage- we add the actions of the second stage; where the intellectual and political struggle, adoption of the Ummah's interests on the basis of Islam, and exposing the plans of the Kaafir colonialists and their henchmen, the agent rulers; exactly as the Messenger ﷺ used to do. Then we choose the necessary means and styles for these actions.

Indeed, the emulation (of the Shar'ee method) to establish the Khilafah should be from that period in which the Messenger ﷺ was in Makkah. When the Messenger ﷺ started on this method and undertook actions in the process, he went through humiliation, weakness, violence and harm. Yet he worked relentlessly with firm resolve. The order of Allah ﷻ would come to him and he would strive to implement it. Indeed, the one who he is far from following the correct path; especially after he has heard His ﷻ saying:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

"Therefore proclaim openly that which you are commanded." [TMQ 15:94]. Where Allah ﷻ orders His Messenger to proclaim only in accordance with His command, and he has seen the Messenger's ﷺ calling because of

the command of his Lord and not because of his own decision. The one who he says: 'This method is not binding'. If the method is not binding then why did the Messenger ﷺ have to take the stance that he took, where he challenged the kuffar and opposed their gods, leaders, customs and thoughts? In addition, all of this took place under the guidance of the Qur'an. He could have flattered the rulers and appeased them, or gone along with the corrupt traditions of his people, so as to gain prestige with them. Indeed if he had done that, he would have disobeyed the command of his Lord. The Qur'an was revealed and the Messenger ﷺ complied with His command. Allah ﷻ said;

﴿قُمْ فَأَنذِرْ﴾

"Arise and warn!" [TMQ 74:2]. He ﷻ attacked the leaders, as explained previously;

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

"Perish the two hands of Abu Lahab, and perish he!" [TMQ 111:1]. The Qur'an defended the Messenger ﷺ with His ﷻ saying;

﴿مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ﴾

"You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman." [TMQ 68:2]. It described the condition of the Kuffar;

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

"They wish that you should compromise with them, so they (too) would compromise with you" [TMQ 68:9] He ﷻ ordered the Messenger ﷺ to proclaim and warn the Umm al-Qura, ie Makkah and its surroundings, and He ﷻ forbade him ﷺ and those with him from undertaking the da'wah by using arms. The Qur'an used to be revealed and the Messenger ﷺ would proceed according to it. What more proof is needed after this for the one who says that the method is not binding?

To say that it is not binding means that it is optional. That means that the Messenger ﷺ could have gone against the order of Allah ﷻ in everything that was revealed, or in a part. That is because in origin, he was

not bound by what was being revealed. That means we also have a choice, whether to follow the method of the Messenger ﷺ or any other method. This view is far from the correct understanding and (correct) emulation of the action of the Messenger ﷺ and his way of change.

Confusing the method with styles by some Muslims today

The doubt that crops up in some people's minds stems from the fact that the existing situation now is different to that of the time of the Messenger ﷺ. In the time of the Messenger ﷺ the division of societies was primitive (tribes and clans). As for today the divisions are more complex and interlinked. A tribe used to be on the level of a state; its people were counted by the thousands. Today, they are counted by the millions or tens of millions. The da'wah used to involve inviting the kuffar to Imaan. As for today, the da'wah to the Muslims in origin is to resume the Islamic way of life. In the time of the Messenger ﷺ, the superpowers such as Rome and Persia did not intervene in the da'wah of the Messenger ﷺ in Makkah. Today the leaders are tied to the politics of the superpowers; in fact they are their puppets. It is the superpowers that plot against Islam and the Muslim, and so on and so forth.

The people who have these doubts say the following; "How can we adopt the method of the Messenger ﷺ when many issues have changed? Doing this would be rigidity and inflexibility, and we are not forced to adhere to it. What is important is to realise the greater objectives of the da'wah, which are the application of Islam via an Islamic state and realising the 'ubudiyyah (servitude) to Allah ﷻ."

To explain the correct understanding of how to look at this issue, we say that the Shar'ee rule is always revealed relevant to a reality for whose sake this Shar'ee rule has come. When the reality changes, then the Shar'ee rule relating to it changes. If the reality does not change, then the Shar'ee rule stays as it is. Regarding the reality, what one considers is its fundamental attributes and not its outward forms.

Society consists of a group of people who believe in common thoughts, from which arise the emotions of acceptance and approval of whatever agrees with these thoughts, and emotions of displeasure and anger for that which goes against them. Then a system is established,

which applies these thoughts and forbids their violation. Thus, the people live the life they are convinced of and they are content with.

The reality of society may take different forms. It may be primitive or complex, but every group of people is organised by common thoughts and emotions, who are ruled by a system that is from the same nature of these thoughts, whether the people were in the form of a tribe or a modern state, and whether they are counted by the thousands or millions. Irrespective of these, it is a society, because the attributes that make up a society are present and they did not change.

The Messenger ﷺ worked to bring about an Islamic society, and that happened via the establishment of Islamic thoughts, emotions and systems. He ﷺ followed the Shar'ee method that establishes the Islamic society. All his actions used to be focused in this direction. In Madinah he moulded the believer individuals, who formed the majority of its inhabitants. In their minds, he established fundamental thoughts about Islam, which gave rise to a homogenous set of emotions. When he migrated to them and established the system, the Islamic society was formed. It took a simple form in the beginning, and then it changed to a society that needed organisation and a (state) apparatus.

As for the claim that the superpowers did not intervene (in his ﷺ time) and now they intervene and prevent the establishment of Islam. We answer this by saying that this does not change the method, but it makes following the method more difficult. This requires additional culture and work in the da'wah, which takes into consideration this (new) reality. Thus the block engages in international politics, so as to know the policies of superpowers, and understand what they plot against us and implement via their agents and puppets, such that we can counter it.

As for the claim that the Messenger ﷺ mainly concerned himself with the subject of Imaan, and dealt with only a few rules in Makkah our response is; the fact that he dealt with ahkam, even if they were few, indicates the order to concern oneself with the Shar'ee rules in the da'wah. Furthermore, we have to observe that the work in Makkah was the call to people to enter into Islam. As for today, the da'wah is amongst the Muslims, who have the Islamic 'Aqeedah, and the Shar'ee rules have all been revealed to them. They have now become responsible, before

Allah ﷻ, for the whole of Islam and not just for the Imaan only. Hence, the Muslim who died in Makkah was only responsible for what was revealed until the time of his death. As for the one who dies today, Allah ﷻ will ask him about the whole of Islam. That is why the da'wah needs to be comprehesive and it needs to call for the resumption of the Islamic way of life, because we are not a new call or a new deen.

Similarly, the one who studies the reality of the Muslims today, will see that their problem is not the loss of the Islamic 'Aqeedah, but the lack of the linkage of the Islamic 'Aqeedah with the thoughts of life and legislative systems. Hence the 'Aqeedah has lost it vitality. All of this was due to the effect of the western thought on the Muslims, the thought which the disbelieving western states guard and work to maintain and concentrate, through implanting regimes subservient to them, laying down education curricula and utilising the media to spread this thought.

Therefore, it is imperative that one presents Islam correctly, completely and comprehensively, such that the significance of the 'Aqeedah and Imaan appears as a fundamental thought from which the rules emanate, and on which the viewpoint about life is determined; and then to present the thoughts about life through this 'Aqeedah. That is done by asserting the fact that the Creator and al-Mudabbir (Sustainer of all affairs) is Allah ﷻ, and that the judgement only belongs to Him I and to Him will return the affairs of the dunyah and akhirah. When the Imaan and rules have been made incumbent on the Muslim, the power of the truth and its vitality will become clear for him, and also the strength of the kutlah (block) in understanding and calling to Islam, and its ability to generate change.

That is why the da'wah today is a call to Muslims to resume the Islamic way of life, via the establishment of the Islamic State. The basis of this da'wah is the Islamic 'Aqeedah, which is given in its political sense, by making it controller of all the actions, according to the orders and prohibitions of Allah ﷻ.

Thus, what has changed is the (outer) form. As for the esence it has remained as it is, and has not changed. Hence the rule of working to establish the Islamic State has not changed either, and likewise nor has the method to acheive this changed.

ARE THE SHAR'EE RULES AS AN EXPERIMENT?

As regards the second question:

There are those who describe the work to establish the Islamic State as an experiment, and the path to acheive it is the experimental plan that the da'wah undergoes. Is it correct to speak of this matter in these absolute terms?

The description of the method as an experiment is misplaced. It gives a meaning that is not consistent with the meaning of the term, "the Shar'ee method."

The method of work in Islam consists of Shar'ee rules that rely on the strength of the *daleel* (evidence). The group is obliged to adhere to them as it adheres to the Shar'a, and is not allowed to deviate from it as long as it viewed them as Shar'ee rules. Thus, it is not a subject of trial and error (so if it realised the aim then it is a successful attempt, otherwise it is a failure and must be changed), in order to find the experimental method that will realise the objective.

Rather the Shar'ee method is a host of Shar'ee rules -as mentioned previously- whose purpose is to achieve the objective, which is the resumption of the Islamic way of life. These rules depend on the strength of the evidence. Allah ﷻ is worshipped by adhering to them and being patient on them, as long as they constitute Shar'ee rules on the part of the one who undertakes them. He cannot change them unless it becomes clear to him that there is another evidence, which is stronger, in performing this task.

One must see clearly the emulation of the Messenger ﷺ in the Shar'ee method. It is according to this criterion that the Shar'ee method differs fom that used by those who are working in accordance with secular systems; where people try their understanding and examine the work, and link the correctness and error of an action with success or failure, and with achieving the aim or not.

The nature of secular systems, for their adherents, is that they are not final (solutions) to them. They rather constantly require change and

evolution. Any action they undertake can rightly be called an experiment. Indeed, all the western laws are experiments. For them the criterion of whether an action is correct or not, is only if it realises the objective or not. If it produces the result then it is correct, otherwise it is not. This matter is different for the Muslim due to the different nature of Islam, which is a devine methodology from al-'Aleem (the All-Knowing) and al-Khabeer (All-Aware). It is correct and complete as long as it depended on the Shar'ee *daleel*. Its correctness stems from the correctness of the Shar'ee evidence, and the correctness of istidlaal (deduction) and not from its linkage to the result. Therefore, adherence (to the evidence) is the basis, and it is from this basis the evaluation is made. As regards the actions of the method, the result ie assuming the power and establishment, is an aim which must be achived due to His ﷻ saying;

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً﴾

"Allah has promised to those among you who believe and work righteous deeds, that of a certainty, He will cause them to assume power on earth, as He granted it to those before them, that He will establish in authority their deen which he has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: They will worship Me (alone) and not ascribe powers to any beside Me." [TMQ 24:55]; and due to His ﷻ saying;

﴿إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." [TMQ 47:7]. If the result is not obtained, one does not nullify the method or substitue it by something else, and nor does one declare it a failure. Rather the rules of the method should be reviewed and re-examined. No Shar'ee rule is to be abandoned except if the group is sure that it has made a mistake in its understanding. If the group can discern no error, then the group has no option other than to adhere to

the opinion it holds and have sabr (patience) until Allah ﷻ brings it the victory. Or it may be to do with the law of delaying the victory, something from which even the prophets before were not saved. He ﷻ said;

﴿إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا﴾

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help." [TMQ 12:110]

Indeed, the work is tedious and hard, requiring huge effort. The means of the group are always going to be far less than the means at the disposal of the regimes they face. The success of the work is not linked to a fixed period of time such that when the time expires without yeilding its fruits, it is described as failure. Rather it is linked to the soundness of the idea, the strength of the adherence of those undertaking it, and the general acceptance of the idea by the people. When these requirements are met, then one asks about the victory which the group will achieve by seeking the *Nusrah* (material support), just as the Messenger ﷺ did. The evaluation that these matters have been definitely achieved is left to Allah ﷻ. The evaluation of the group in this regard is based on probability.

If the factors of victory are realised, then it will come; otherwise it will be delayed. Delay of the victory does not necessarily mean a mistake has been made. It could mean that the level of preparation and readiness is not enough and must increase. The delay may be a test for the shabab of the block or group; does it falter or does it keep to its pledge, or do some individuals give up? In any case the review must be undertaken. In case the group did not find a reason that justifies changing its method, it is not allowed to make changes under the pretext that the victory has been delayed. The group is obliged to examine its means and styles, which are in origin permitted, and choose the most appropriate ones from them. Therefore, delay in the victory does not have to mean failure. Besides, there are no Shar'ee rules that state that the aim should be realised in a specific period of time.

Certainly, one needs to focus on the correctness of the thoughts and rules relating to the method. With these thoughts and rules the shabab and the Ummah will be prepared. If these thoughts and rules are correct, in the view of the group, and the succesful means and styles have been

selected, then the group must have patience, and it is not allowed to change the thoughts and rules, however much the results may be delayed.

The issue of change relates to the Ummah and not individuals. The mechanics of changing the society is of greater complexity than changing individuals, thus its movement is much slower, and is hardly seen, except by the one who has been granted a penetrating vision and correct patronage. This does not mean that the individual works while thinking the aim will not be achieved at his hands, or that it will be achieved at the hands of future generations; rather the member or members should set out from the standpoint that the state will be established at their hands, and that they will witness it, insha Allah, just as it was established at the hands of the Messenger ﷺ and his companions. It is intended to say the life of an individual may be short or long, and the promise of victory did not come for an individual or individuals, but for the group. It is this believing group to which Allah ﷻ has promised succession (istikhlaf) on the earth. During the work, the individual may die, or the Ameer may die and many may fall along the way, but the promise will remain as long as the group remains on attending to the order of Allah ﷻ. The victory will be realised at their hands whether it took a long time or not. The knowldge of this is with Allah ﷻ, and no one is responsible for this, but the group is responsible only for the adherence (to the method).

Therefore no one should say that the Shar'ee rule is an experiment, such that if the realisation of its aim is delayed, then we will pronounce it a failure and we will abandon it for another experimental action. No one can say this as long as we are sure that it is a Shar'ee rule in accordance with the evidence. As for the means and styles, it is right that they are subjected to trial.

5

Methods contrary to the Shar'ee method

As compared with what we have mentioned about the method of the Messenger ﷺ and the importance of emulating it and not deviating away from it, we find there are other approaches adopted by Islamic groups or Muslim intellectuals, which relate to this subject. Regardless of who said it, we must concern ourselves with what has been said. We must undertake a quick examinination of them, removing the veil from them, so that the Muslim does not continue confused and lost in the maze of these approaches, or harbours doubts about carrying the da'wah. In what follows, we present some of the most important approaches.

SOME MUSLIMS SAY THE OBLIGATION OF WORKING TO ESTABLISH THE KHILAFAH MUST BE RESTRICTED TO CALLING THE RULERS AND THEIR ENTOURAGE

The Mala'a are the chiefs amongst people. The affairs rest in their hands and they are usually around the rulers. If the da'wah succeeded with these people then the societies will easily change to the advantage of Islam, otherwise there will be no change. The matter that leads to such an understanding of restricting the da'wah to the ruling entourage is that the work to establish the Khilafah via the da'wah to ordinary Muslims will result in their humiliation by the ruler. They will be burdened to the extent that they cannot bear, and the Muslim has been forbidden from this, when the Messenger ﷺ said;

((لا ينبغي لمسلم أن يذل نفسه))

"The Muslim should not humiliate himself." He was asked: "How can he humiliate himself?" He ﷺ;

((يتعرض من البلاء لما لا يطيق))

"By exposing himself to the affliction he cannot bear." [Reported by Ahmad, Tirmidhi and Ibn Majah]

The one who studies the reality in which calls (for change) arise, he will find they come about in societies that are dominated by injustice, moral depravity, destruction, hardship and adversity. Since all of these aspects are due to not having Imaan in Allah ﷻ and in His right of Sovereignty, that is why in the past, the prophets, from amongst whom is our noble Messenger ﷺ, used to first invite to the Imaan and worship of Allah ﷻ.

Societies generally, whether in the past or today, are led by the rulers and their entourage. The false creedal concepts, and the laws that arise from them, will be according to their interests. They protect these false beliefs in order to protect their interests and position, and they assume the task of defending and protecting these creedal beliefs. This is what prompted a judicious arab bedouin to make such a profound and correct statement when he heard the da'wah of the Messenger ﷺ for the first time; he said; **"Indeed, this is a matter disliked by the kings."** The people in these societies submit to these rulers and their entourage, so they are affected more than creating an effect. They submit to the system applied on them even if they hate it. They know removing the injustice of the rulers is costly.

When Allah ﷻ sent the Prophets and Messengers, He ﷻ would send them to their peoples to show them the truth and guide them to the right path. The ones who would take it upon themselves to respond and lead the opposition would be the rulers and their arrogant entourage.

The Mala' are the helpers of the rulers. They are the people of interest, the rich and extravagant. They are the leaders and chiefs of the people, who form the political and intellectual medium of the ruler, and he relies on them and seeks their help. They are the people that Allah ﷻ described as being at the front among those who stand against the prophets of Allah. This is because their hearts have become filled with the love for money and status, and their interests have become linked to their positions. That is why when the da'wah to Allah ﷻ came, they think it conflicts with their interests and positions; so they confront the da'wah and incite the ruler to fight against it and eliminate it. So he gives-in to their advice due to what he bears of evils and sins. Thus a severe

confrontation takes place between the prophets of Allah ﷻ and those rulers who are surrounded by the Mala'a. The intellectual and political struggle between the prophets of Allah ﷻ and the rulers and their entorage, would begin in order to win over the people. The prophets undertake the da'wah to the truth by the truth while they were defenceless, weak, having no power other than the power of the true word, which affects the hearts and minds. The rulers and with them their entourage, would oppose them initially with false arguments such as; it is magical speech, they are stories of old, or that the carriers of the truth are possessed or liars, and the believer in this is just a fool and low. When that does not work they resort to torture, expulsion, arrest and murder. The battle breaks out from all sides between the prophets and their followers, the rulers and their entourage and those who remained on the religion of their kings. It is a law (of Allah) that the Qur'an mentions frequently.

Thus we see Sayyiduna Nuh (alaihi salaam) calling his people. The first people to oppose him were the entourage. He ﷻ said in Surah al-A'raaf;

﴿ولَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِه فَقَالَ يَا قَوْمِ اعْبُدُواْ اللَّهَ
مَا لَكُم مِّنْ إِلَـــه غَيْرُهُ إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ *
قَالَ الْمَلأُ مِن قَوْمِه إِنَّا لَنَرَاكَ فِي ضَلاَلٍ مُّبِينٍ *
قَالَ يَا قَوْمِ لَيْسَ بِي ضَلاَلَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ﴾

"Indeed, We sent Nuh to his people and he said: 'O my people! Worship Allah! You have no other Ilah (God) but Him. Certainly, I fear for you the torment of a Great Day!' The leaders of his people said: 'Verily, we see you in plain error' Nuh said:'O my people! There is no error in me, but I am a Messenger From the Lord of the worlds.'" [TMQ 7:59-61]

Here also Sayyiduna Hud (alaihi salaam), calls his people, 'Aad. The first to reject his da'wah were the leaders of his people. Allah ﷻ says;

﴿وَإِلَى عَادٍ أَخَاهُم هُوداً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـــهٍ غَيْرُهُ أَفَلاَ تَتَّقُونَ * قَالَ الْمَلأُ الَّذِينَ كَفَرُواْ مِن قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾

"And to (the people of) 'Aad We sent their brother Hud. He said: 'O my people! Worship Allah! You have no other Ilah (God) but Him. Will you not fear Allah?' The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [TMQ 7:65-66]

When Sayyiduna Salih (alaihi salaam) also called his people Thamud, the first to reject his da'wah were the leaders of the people. Allah ﷻ says;

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـــهٍ غَيْرُهُ ... ﴾

"And to Thamud We sent their brother Salih. He said: 'O my people! Worship Allah! You have no Ilah (god) but Him …'" [TMQ 7:73]; and Allah ﷻ said:

﴿قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُواْ لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحاً مُّرْسَلٌ مِّن رَّبِّهِ قَالُواْ إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ * قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا بِالَّذِي آمَنتُمْ بِهِ كَافِرُونَ﴾

"The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: 'Know you that Salih is one sent from his Lord?' They said: 'We indeed believe in that with which he has been sent.' Those who were arrogant said: 'Verily, we disbelieve in that which you believe in.'" [TMQ 7:75-76]

Similarly, Sayyiduna Shu'ayb (alaihi salaam); when he called his people in Madyan, the leaders confronted him with arrogance. Allah ﷻ says;

﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْباً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـــهٍ غَيْرُهُ ... ﴾

"And to (the people of) Madyan (We sent) their brother Shu'ayb. He said: 'O my people! Worship Allah! You have no Ilah (god) but Him...'" [TMQ 7:85], and Allah ﷻ said:

﴿قَالَ الْمَلأُ الَّذِينَ اسْتَكْبَرُواْ مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُواْ مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ﴾

"The chiefs of those who were arrogant among his people said: 'We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.'" [TMQ 7:88]

When Allah ﷻ sent Sayyiduna Musa (alaihi salaam) to Fir'aun and his entourage, they rejected him and feared those with him, circulated news about him and counselled Fir'aun to kill him. Allah ﷻ said;

﴿ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُواْ بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

"Then after them We sent Musa with Our Signs to Fir'aun and his chiefs, but they wrongfully rejected them. So see how was the end of the mufsidoon (mischiefmakers)." [TMQ 7:103]; and Allah ﷻ said

﴿قَالَ الْمَلأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَـــذَا لَسَاحِرٌ عَلِيمٌ﴾

"The chiefs of the people of Fir'aun said: 'This is indeed a well-versed sorcerer.'" [TMQ 7:109],

﴿وَقَالَ الْمَلأُ مِن قَوْمِ فِرْعَونَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا

فِي الأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ... ﴾

"The chiefs of Fir'aun's people said: 'Will you leave Musa and his people to spread mischief in the land and to abandon you and your gods?'" [TMQ 7:127],

﴿فَمَا آمَنَ لِمُوسَى إِلاَّ ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ﴾

"But none believed in Musa except the offspring of his people, because of the fear of Fir'aun and his chiefs, lest they should persecute them; and verily, Fri'awn was an arrogant tyrant on the earth, he was indeed one of the musrifoon (those who commit all kinds of great sins)." [TMQ 10:83]

The Sirah of the Messenger ﷺ, which is no exception to the Sirah of the previous Prophets, informs us that what made the da'wah slow down, prevented people from hearing it and believing in it was the severe torture and persecution of the believers. The believer would thus fear for being tortured by his people because of his Imaan. The one who wanted to believe would fear that he would have to endure what those who had already believed had endured. The battle between the believers and those who went against them, led by the mala'a, was fought with alternate success. Then the carpet was swept from beneath the feet of the tawaagheet. Then the one who undertook the responsibility of this da'wah will assume the reins of power.

It was mentioned in the sahih of Bukhari on the authority of Ibn Mas'ud ﷺ who said;

((بينما النبي ﷺ ساجد وحوله ناس من قريش جاء عقبة بن أبي معيط بسلا جزور، فقذفه على ظهر النبي ﷺ ، فلم يرفع رأسه فجاءت فاطمة غليها السلام فأخذته من ظهره و

دغت غلى من صنع ذلك. فقال النبي ﷺ : ((اللهم عليك الملاء من قريش : أبا جهل بن هشام و عتبة بن ربيعة و أمية بن خلف،...)) قال ابن مسعود رضي الله عنه: فرأيتهم قتلوا يوم بدر فألقوا في يئر))

"Whilst the Prophet ﷺ was in prostration, and people from Quraysh were around him, Uqbah b. Abi Mu'ait brought the stomach of a camel and threw it on the back of the Prophet ﷺ, but he did not raise his head. Fatimah came and took it away from his back and made du'a against the one that did that. The Prophet ﷺ said; 'O Allah! Take the mala'a (chiefs) of Quraysh, Abu Jahl b. Hisham, Utbah b. Rabee'ah and Umayyah b. Khalaf, …" Ibd Mas'ud ﷺ said (in another report); "I saw them killed on the day of Badr and thrown in the well."

Makkah did not have only one ruler, with his entourage, but there were many Mala'. Those were the people who opposed the da'wah of the Messenger ﷺ and tried to divert the people away from it.

The Prophets were sent to their peoples whilst Muhammad ﷺ in his da'wah was sent to the whole of mankind.

When the entourage of Quraysh displayed the greatest amount of rejection and obstruction, this does not mean that the da'wah was restricted to them. The Messenger ﷺ invited the society without discrimination. His da'wah did not discriminate between the rich and the poor, or between the master and the slave; to the point that the Messenger ﷺ was even mildly rebuked for frowning in the face of Ibn Umm Maktum, who was a poor blind believer. He ﷺ was anxious to invite the leaders with whom he had met, hoping that they would profess Imaan or those behind them would profess Imaan. This mild rebuke by Allah ﷻ of His Messenger ﷺ does not prevent the concern for inviting the leaders; rather it only prevents discrimination. The da'wah to the leaders is the same as the da'wah to the masses, in terms of the request.

The Sirah even mentions that when the Messenger ﷺ used to invite leaders and chiefs, he did not just invite them just because they are chiefs and leaders; rather he used to invite with the aim that those ordinary people behind them would profess Imaan. This is why the da'wah used to include everyone.

Also, there were people who responded to the Islamic da'wah who were not considered leaders of their people; people like Bilal, 'Ammar and his mother and father. The same goes for Suhayb and Salman, who were not from the leaders of Quraysh. The same applies to 'Aamir b. Fuhayrah, Umm 'Abees, Zunayrah, an-Nahdiyyah and her daughter and the slavegirl of Bani Mu`mil. All of them were slaves freed by Abu Bakr (may Allah be pleased with him) and those people were from the early Muslims.

The Messenger ﷺ initially used to invite those in whom he sensed some goodness. Later he invited all the people. The young and the old used to respond to him. The commoner and the nobleman from his people also responded.

There is no restriction in the subject of the da'wah; it rather includes all the people, and conducted by the method followed by the Messenger ﷺ, so that we achieve what the Messenger ﷺ achieved in terms of establishing the dar al- Islam.

Some Muslims say that ibaadah (ritual worship) is what is required and not the work to establish the Islamic State

They also say that the Messenger ﷺ called people to the worship of Allah ﷻ and did not call people to the establishment of an Islamic State; or that the central issue is the worship of Allah ﷻ and not the Islamic State; or that it is not important to establish an Islamic State, but it is important to worship Allah ﷻ. These are their views; or something of the same nature.

To respond to this objection we must define the reality of ibaadah and how it is acheived.

Allah ﷻ created mankind to worship Him. Thus, ibaadah is the objective for which Allah ﷻ created the human beings. The meaning of,

"Laa Ilaaha illallah" is the following: there is none to be worshipped except Allah ﷻ, and anything other than this is false and must be rejected and man must testify to this. "Muhammad rasoolullah", means that the worship and obedience should be according to what only Muhammad ﷺ, the Rasool of Allah, has brought and man must testify to this.

Thus, *'ibaadah* (worship) is only for Allah ﷻ and it cannot take place, except as legislated by Allah ﷻ of what was brought only by the Rasool of Allah, and this is an origin that must be realised in every action or statement in our life.

Hence when the Muslim undertakes an action in this life to achieve a need for himself or a value which is in the reality of life, he moves solely for the motive of satisfying his needs and instincts, which can be satisfied in more than one way.

Satisfying this in the Shar'ee way, and restricting oneself to it, and linking that with the belief in Allah ﷻ, makes the action of the Muslim a worship.

Since behind every action there is the satisfaction of a desire or need, and mans needs are related to many areas, it is natural that the actions of man will cover all aspects of life.

Thus, *'ibaadah* is that man should direct his actions according to the orders and prohibitions of Allah ﷻ, and this must be done based on the belief in Allah ﷻ only; this leads to the comprehensiveness of ibaadah which encompasses all of man's actions.

When you say to a Muslim "worship Allah", it does not mean that you are only instructing him to pray, pay zakah, make hajj or undertake things the fuqaha (jurists) have placed under the category of *'ibadaat* (worships). It means that he should obey Allah ﷻ in everything He ﷻ has commanded and refrain from everything He ﷻ has forbidden.

Thus, the Imaan in Allah ﷻ is the origin of actions. The worship is for the sake of directing all the actions on the basis of belief in Allah ﷻ. Therefore, the whole deen is *'ibaadah*, and *'ibaadah* means submission. The meaning of submitting ourselves to Allah ﷻ is to worship Him and

humble ourselves to the order of Allah, the All-Knowing and All-Aware, and we submit ourselves to Him ﷻ with contentment and submission.

That is why part of worshipping and obeying Him ﷻ is, enjoining the *ma'roof* and forbidding the *munkar*, and engaging in Jihaad in His path against the people of kufr and nifaaq (hypocracy), establishing Allah's deen in the life of the Muslims, spreading the da'wah between all people and protecting the Muslims; just as it is also in the prayer, Zakah and qiyaam (nightly devotional prayers).

Worshipping of Allah ﷻ includes all actions of man, which the Muslim undertakes according to the reality in which he lives. If the reality is that the Muslim does not pray then calling him to pray is a call to worship, and inviting him to fast is an invitation to worship, and inviting him to buy and sell according to the Islamic Shar'a is an invitation to worship Allah ﷻ. Since Imaan in Allah ﷻ is the origin of every worship, then calling people to prayer or fasting must be preceded by provoking the Imaan in the person who is given da'wah, and making this Imaan the impetus for commitment and the controller of actions.

Likewise for calling people to the establishment of Islam and ruling by what Allah ﷻ has revealed, which are from the orders of Allah ﷻ and they must be obeyed. They are undertaken by the one who believes in Allah ﷻ. The invitation to these orders must be preceded by the invitation to believe in Allah ﷻ. This is what will realise the worship of Allah ﷻ in this matter.

Since the Muslims today live under kufr systems whose rules are not derived from Allah ﷻ, and the Muslim cannot live an Islamic way of life under them; then the call to establish the deen represents worshipping of Allah ﷻ, to which attention should be drawn and efforts spent.

Thus, we are obliged to link our call to Allah's ﷻ worship with the problems of this age, which are all reflected in the call to resume the Islamic way of life. Then the worship of Allah ﷻ will be achieved in the most complete manner. Therefore, the call for the establishment of the Islamic State is a call for the establishment of the deen which is *'ibaadah*, and is a call for *'ibaadah*. This is because it is an order from Allah ﷻ in whom we believe; the Muslim who ignores this is complacent in the

worship of Allah ﷻ.

Therefore, the manner in which this issue has been presented by those people is wrong, because it seems to imply that working to establish the Khilafah contradicts with *'ibaadah*. Holding such an opinion is an attack on part of the Qur'an by another part, which the Muslims have been forbidden from doing.

SOME OTHERS SAY THE SIRAH OF THE MESSENGER R HAS NOT BEEN VERIFIED

This means we are not bound by texts that are not authentic. As a consequence, we are not required to act upon it. They think this is an evidence for their opinion (as opposed to it being an evidence against them) of not emulating the actions of the Messenger ﷺ in Makkah, when he worked to establish the Khilafah.

In response to this view we say that the Sirah is a compilation of reports and incidents, which require examination and authentication. Since it relates to the actions of the Messenger ﷺ, it is part of the Wahy (revelation). Hence, the Muslims must be concerned with the Sirah of the Mustafah, just as they are concerned with the Qur'an and Sunnah. His Sirah in Makkah constitues the actions he undertook whilst he was there, and which led to the establishment of *dar al-Islam* in Madinah. Neglecting the Sirah will incur sin on those able to verify it for not doing that, and it will incur sin upon Muslims for not encourageing those who had the ability to verify it.

It is very strange indeed, that those who make such a claim are from the people who usually concern themselves with the reporting and checking of ahadith. They put forward this view as if they are exempt from working to establish the deen. They cite this view, thinking that they have scored an important and conclusive point.

Have those Muslims forgotten that they are commanded, like any other Muslim, to work to estbalish the Islamic State? This makes it obligatory upon them to study, examine and check the Sirah. If the reality has prompted them to check prophetic ahadith regarding partial Shar'ee matters, an effort for which they are thanked; and they have exerted great effort and spent a lot of time in this path; then how much more

incumbent is it upon them to spend time and effort once they realised that the issue relates to the estbalishment of the deen?

The Sirah books are not at a point where all their reports must be neglected, just as they have not reached the point where all their narrations have to be taken.

The field of historiography in which the Sirah writers worked did not depend on the strict accuracy of the methods of the Muhaddithun (compilers of ahadith). Nor were they as strict with regards to establishing the trustworthiness of narrators and transmitters, the correctness of what they transmitted, excessive brevity (contraction) and reluctance in transmission.

This made the scholars of hadith or those involved in verification look at the Sirah writers as complacent. The truth is that the science of hadith requires what the Muhaddithun and scholars of ahadith have investigated in themselves and in their transmissions.

The science of Sirah demands this in one of its aspects, which relates to the biography of the Messenger ﷺ and his companions. As for the other aspect, which does not relate to the Messenger ﷺ and his companions, then the leniency does not impair this knowledge. The incidents are many and numerous and the days pass quickly, the Sirah writer or historiographer is not able to encompass all the incidents if he wishes to rely on the method of the Muhaddithun. Hence, the biography of the Messenger ﷺ is one of the most important things the Muslims should be concerned with, because it containes the reports about the Messenger ﷺ regarding his statements, actions, consent and attributes. All of these things are part of the legislation just like the Qur'an. The Prophetic Sirah is one of the constituents of legislation; that is why it is considered part of the hadith. Whatever has been authentically narrated from the Prophet ﷺ is considered a Shar'ee rule because it is from the Sunnah. Not to mention that following the Messenger ﷺ has been commanded by Allah ﷻ. He ﷻ said;

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

"Indeed in the Messenger of Allah [Muhammad ﷺ] you have a good example to follow." [TMQ 33:21]. Thus, to give attention and pursue the Sirah is a Shar'ee matter.

The methodology of transmitting the Sirah in the early days used to rely on the narration of reports. The historians began to transmit it verbally. The first generation, which witnessed the actions of the Messenger ﷺ and heard about them, began to narrate them to others. The generation that came after transmitted it from the first generation. Some of them put them in writing in a miscellaneous manner as we can see in the books of ahadith even today. By the advent of the second century we saw some scholars beginning to compile the biographical reports and put them together, and they wrote this down by mentioning the name of the transmitter and the person from whom he transmitted the report, exactly as it was done in the narration of the hadith. Hence, the scholars of hadith and those who scrutinise the isnaad (chain of transmission) were able to know the acceptable and authentic Sirah reports from the ones which were weak and rejected, by knowing the narrators and the chain of transmission. This is what is relied upon when citing something from the Sirah when it is authentic. The issue is not one of establishing a new discipline; rather it requires seeking the accuracy and correctness in the statements and actions of the Messenger ﷺ. However, there are some concerned people who checked the Sirah. The group or party that emulates the example of the Messenger ﷺ in establishing the deen must check the texts that it relies on as evidence for its action.

Furthermore, the books of Sirah, despite their disagreements, agree together (just like the books of hadith and as the Noble Qur'an has indicated) on the stages and actions of the da'wah. The Noble Qur'an has clarified many of the details of the da'wah, in a manner that is sufficient to throw a clear light on the correctness of what has been transmitted about it. The Noble Qur'an has mentioned many things that clarify what is required, and in an accurate manner.

For example, the Messenger ﷺ embarked upon attacking the false creeds and opposing the idols, atheism, Judaism, Magians and the Sabians. The Qur'an has indicated this in many ayaat. The Messenger ﷺ attacked the customs and traditions when he attacked the live burial of girls, a she-camel let loose for free pasture (waseelah), idol sacrifices for twin births in animals, and divining with arrows. He ﷺ opposed the rulers

and he mentioned them by name and description, and exposed their plots against the da'wah. The group must adhere to all of these things. Its adherence will be to the origin of the action and its general meaning, and not according to its details, means and forms. Thus, the group will oppose the erroneous thoughts, incorrect concepts and attack the customs and traditions that deviate from Islam in their reality. It will stand up against the rulers, expose their conspiracies, clarify the thoughts and rules of Islam and call the Ummah to adopt them and work together with it to establish it in their life.

The Messenger ﷺ faced all of this unarmed and defenceless without taking sides (with any), compliance (with others' wishes) or accepting any compromise. He refused all the offers of attraction or threat, and remained patient without deviating from the order of his Lord. The Qur'an has informed us of this, so this is a guidance for the group during its work.

The revelation of Allah's ﷻ order to the Messenger ﷺ;

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

"So proclaim what you are commanded with" indicates that before the ayah was revealed, the issue of the public proclaiming of the da'wah did not exist, rather it was secret and hidden, which is the stage before the public proclamation.

And His ﷻ saying;

﴿لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا﴾

"So that you may warn the mother of towns and what surrounds it" [TMQ 6:92], is a command of extending the da'wah outside of Makkah. The Qur'an's mention of the Muhajireen and the Ansar is a proof for the existence of Hijrah and *Nusrah*.

Therefore, the Qur'an is the first guide. The books of hadith are overflowing with the reports of the Muslims during the Makkan period. Bukhari, for example, mentioned under the heading; "How the Prophet ﷺ and his companions were treated by the Mushriks in Makkah." He

cites the hadith of Khabbab b. al-Arat when he came pleading to the Messenger ﷺ to pray to Allah ﷻ to give the Muslims the victory. He also mentions the Messenger's ﷺ du'a against the chiefs of Quraysh. He also mentions the severe mal-treatment he ﷺ received from his people when he went up to Taa'if. We find the same things narrated in the other books of hadith. Therefore, we do not stand before an order that we have to perform without having its texts.

It is worth mentioning here that the Sirah writers were themselves reliable and trustworthy, which other scholars have testified to.

- Ibn Ishaaq (85-152 AH) wrote a book called, "al-Maghazi" (the military expeditions). Az-Zuhri said about him; "Whosoever wishes to learn about the Maghazi (military expeditions), let him refer to Ibn Ishaaq." Shafi'i said about him: "Whosoever wishes to be an expert in the *maghazi*, he is totally dependent on Muhammad b. Ishaq." Bukhari also mentioned him in his Tareekh.

- Ibn Sa'd (168- 230 AH) and his book, "at-Tabaqaat" (the generations). Al-Khateeb al-Baghdadi said of him: "Muhammad b. Sa'd for us is one of the people of trust, and his hadith indicates his truthfulness for he examines most of his narrations." Ibn Khillikaan said: "He was honest and trustworthy." Ibn Hajar said about him: "He was one of the great, reliable huffaz (people who had memorised ahadith) and critics."

- At-Tabari (224-310 AH) he has a book entitled, "History of the Messengers and Kings" (tareekh ar-rasool wal-mulook) in which he followed the methodology of isnaad (chains of narration). Al-Khateeb al-Baghdaadi said about him, "He was knowledgeable about the Sunan (ie hadith), their lines of transmission, the sound hadith from the spurious, the history of people and their news." For the majority of hadith, he wrote the Tareekh according to the methodology of the Muhaditheen. He has compiled a book of hadith entitled; "Tahzeebul athaar wa tafseel at-thaabit 'an Rasoollullahi ﷺ minal akhbaar" – "Revision of the reports and elaboration of the proven news about the Rasool of Allah ﷺ." Ibn 'Asaakir said about it, "It is an amazing book, in which he spoke about every authentic hadith of the Messenger of Allah ﷺ."

- Similary, Ibn Katheer and az-Zahabi are considered to have great

expertise regarding hadith.

THERE ARE SOME MUSLIMS WHO THINK BEARING ARMS AGAINST THE RULERS TODAY IS A METHOD FOR CHANGE THAT WE ARE OBLIGED TO FOLLOW

They cite as evidence the hadith of "evil rulers" whom the Messenger ﷺ has ordered to challenge with arms if they did not establish the rule of Allah ﷻ.

In response to this understanding, whose advocates we respect even though we disagree with them in this opinion, we say; the examination of the *manaat* of the hukm, (the reality for which the rule was revealed to treat) uncovers the correct understanding. The hadith deals with the ruler - the Imaam in *dar al-Islam* - who has been given a legitimate Shar'ee, bai'ah. Thus, he became an Imam through the bai'ah of the Muslims. The land that this Imaam ruled was *dar al-Islam*, ie it was ruled by Islam, and its security was in the hands of the Muslims. The Muslims in this instance are ordered to obey him. If the ruler happened to exceed the bounds with regards to what Allah ﷻ has revealed, and began to openly rule by kufr laws, even if it is one hukm that has not even a semblance of an evidence (shubhat *daleel*), then the Muslims are commanded to overthrow him by arms. Contemplate the meaning of the following hadith, which is the subject of our discussion, and this will become clear. It has been narrated by 'Awf b. Maalik al-Ashja'i who said

((خيار أئمتكم الذين تحبونهم و يحبونكم و تصلون عليهم و يصلون عليكم ، و شرار أئمتكم الذين تبغضونهم و يبغضونكم)). قيل يا رسول الله : أفلا ننابذهم بالسيف عند ذلك؟ قال : ((لا، ما أقاموا فيكم الصلاة))

"I heard the Rasool of Allah ﷺ say; 'The best of your leaders are those that you love, and they love you; you pray for them and they pray for you; and the worst of your leaders are those that you curse and they curse you.' They said; 'Should not then we fight against them.' He ﷺ said; 'No; as long they establish the Salah amongst you.'" [Reported by Muslim]. What is meant by the establishment of the Salah is the application of the Shar'ee rules by way of "baab tasmiyatul kul bi ismil juz'a" (meaning the whole by mentioning a part).

As for the ruler of *dar al-kufr*, his reality is completely different. He is not the Imaam of the Muslims, though he is their ruler, and he has not been appointed in the lawful manner as the Shar'a stipulates, and he never committed himself to establishing the Islamic rules in their life, even though it was an obligation upon him.

When we look also at our reality, we find that it is not enough to bear arms in the process of change. The issue has gone beyond the changing of the ruler to the issue of ruling by Islam. So who will undertake its responsibilities? It requires statesmen and an Islamic political medium. The issue of ruling by Islam is not easy, such that any military leader can undertake it, however competent he may be militarily, and however sincere he may be to Islam. It requires experiance, understanding, pursuance, and a distinguished Shar'ee understanding. The method of the Messenger ﷺ ensures all of this:

- It ensures that the extraordinary Muslim politician and leader is produced, who has years of experience spent in carrying the da'wah before the establishment of the Islamic State. He knows the tricks and deception, and cunning of the Kaafir states such that he is not deceived. He will then be able to protect the state and develop the state to the role befitting its position amidst the other states of the world as a guiding and guided state, and a righteous Khilafah on the way of the Prophethood.

- It will ensure the production of sincere Shabaab who will carry the burden of the da'wah before the establishment of the State, such that they, with others of the Muslims who are concerned about the matters of the da'wah, form the Islamic political medium, and from them will come the walis (governers), Ameer of Jihaad, ambassadors and those who carry the da'wah to the people in other states.

- It will generate the popular base, which will embrace Islam and the state and protect it.

- It will ensure the well trained people of power, whose strength will

increase when the people stand by their side and not against them, especially when they realise that the ruler, the ruling apparatus with him and the power which he depends on is a force for them, that undertakes what Allah ﷻ has imposed on them in terms of applying Islam and strengthening the deen.

Furthermore, the armed work requires money, weapons and training. This will overburden the movement, hence it will be tempted to resort to others for assistance. This is the first step to failure. The Muslims have tried out this path, and it caused them much harm. Not to mention that the expression "try out" is itself erroneous.

When we say that carrying weapons is not the Shar'ee method of change, this is not to spare those unjust rulers who do not care about the Muslims at all. Rather, it is to spare some of our sincere brothers in the deen, we wish to unite their efforts in the required Shar'ee work. We remind them of the fact that the Messenger ﷺ forbade his companions in Makkah from using weapons when he said;

((لقد أمرت بالعفو، فلا تقاتلوا القوم))

"I have been ordered to forgive, so do not fight." [Sirah Ibn Hisham]. Furthermore there is the revelation of His ﷻ saying;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ ... ﴾

"Have you not seen those who were told to hold back their hands (from fighting) and perform the Salah, and give zakah, but when the fighting was ordained for them..." [TMQ 4:77]

In this manner, we find many corroborative Shar'ee evidences, which confirms following the method of the Messenger ﷺ in the da'wah. Any addition, omission, change, alteration, or modification will have a bad effect on the da'wah, group and the Islamic Ummah. Thus, we have insisted on the importance of the proper study of the Shar'a and the method of the Messenger ﷺ, in order to achieve the best emulation of the Messenger ﷺ. It is for Allah ﷻ to show us the right way.

6

The method of Islam in understanding the ahkaam (rules)

The work that a group or party does in enjoining the *ma'roof* and forbidding the *munkar* related to establishing the deen, must be based on the necessary knowledge of the Shar'a. This is because, as we have explained earlier, there is no action without knowledge, and there is no worship of Allah ﷻ without knowledge and sincere intention to Allah ﷻ.

So what are the limits of the required Shar'ee knowledge for this group? What is the culture to develop the group with and on whose basis its Shabab will be built and the Ummah will be prepared?

Enjoining the *ma'roof* and forbidding the *munkar* takes place based on this obligatory Shar'ee knowledge, which the group must adhere to. If it contradicts what the Shar'a required from the group, the group should be advised. If it deviated, it should be corrected. What applies to the group of Shar'ee obligations applies to others. The issue is simply adherence and following, so deviation is not allowed. The advice should come from everyone, and to everyone.

At this stage it is worth mentioning that there is a fixed method for deducing all of the Shar'ee rules, whether they relate to carrying the da'wah, ibadaat (worships), *mu'amalaat* (transactions), *'uqubaat* (punishments), *mat'umaat* (foodstuffs), malboosaat (clothing) or akhlaq (morals) ...

This fixed method has been dictated by Islam and its very nature, and it is not due to the genius or intelligence of Muslims. That is because the Islamic 'Aqeedah dictates to the Muslim that he does not take, even if it is one hukm, from outside the Shar'a. He should restrict himself to its deduction according to the limits indicated by the texts. Hence Islam requires this methodology which protects this direction, controls its

understanding such that it is confined solely to the revelation, and in order that its view of the 'Aqeedah fits completely with its view of *Fiqh* (jurisprudence) and its conditions are integrated.

This fixed method of *Ijtihaad* is so important that it should take the highest position in the culture of the group or party. It is this method that will lead to the deduction of rules; if the method of deduction is correct it will lead to the presence of correct Shar'ee rules by least amount of doubt, and one would get the reward for it. Otherwise, there is no consideration for any opinion that is not based on the fixed Shar'ee method of deduction, even though someone may falsely call it a Shar'ee opinion. This is because what matters is not the name, but the reality. Hence this is binding.

Today, more than ever, we need to follow this method, which prevents the Muslim from being influenced by the western thought and its method of deduction. It is the disease of this age, by which many have been afflicted from amongst those known as the 'Ulema. We find their ijtihaadaat and *fatawa* have become far removed from dawaabit (regulators), where they proceed according to the western whim and not the divine guidance.

Thus, referring to the Shar'a, which has a fixed method, in *Ijtihaad*, is something all the Muslims must gather upon, even if the results of their Ijtihaadaat differed. Here we wish to present this method in a general manner. Just as it was the method of the *Salaf* (predecessors), it must also be the method for the khalaf (later generations) and those who come after them, until the coming of The Final Hour.

Understanding the manaat (reality)

The method of Islam in understanding the ahkhaam is based upon: the deep understanding of the problem, followed by the retrieval, study and understanding of the shar'ai evidences required for the treatment of the problem, and finally, the deduction of the hukm from these evidences.

Thus, the presence of the group (or hizb) that works for change is related to the reality in which it exists, in respect of the necessity of adopting the Shar'ee rules that are necessary to change that particular

reality in which it exists.

Understanding the reality demands that one undertakes thorough study of it.

Understanding the Shar'a requires the defining of the sources of the Shar'ee evidences, and the extraction of the principles of Usool that are the laws according to which deduction takes place. This process of deduction requires a *Mujtahid* who has the ability to apply the rules upon their respective realities and to enforce the rules according to their *'illah* (divine reasons).

Thus, the establishment of any group or party is linked to the reality in which it has emerged. The party aims to change the reality, so it makes it the object of its thought and the object of change. Consequently, the party or group is obliged to study the reality in a deep and precise manner and identify the problems that must be solved. The problems are multitudinous so it is necessary to differentiate between them. One must distinguish between the problems that were the result of other problems, and the problems that caused those results. This requires a distinction to be made between a problem and its apparent appearances; between the main illness and its symptoms. With this type of understanding, one will determine the main illness and the symptoms that resulted from it. After identifying the illness, one must move to identifying the cure.

Here we would like to make an analogy with the skilled doctor; he should not be deceived by the symptoms when diagnosing the main illness. If a man has a disease of his stomach and this leads him to have a reaction, this reaction leads to the appearance of a skin rash with a fever. If the doctor is content just to treat the skin rash and fever by prescribing the appropriate medicine, and if he doesn't treat the stomach, then his treatment is deficient and he has failed to cure the disease. The doctor must first treat the origin of the problem, which is the disease in the stomach. When this is treated, then the disease will go, together with its symptoms. After that, the doctor will decide whether the symptoms will require treatment or not. They may clear up automatically just by treating the disease that caused them, or some symptoms might remain and they may require treatment. In any case, the treatment of the symptoms will only be a partial job; and so the discussion continues as

before.

The same apply to the reality that we live in today. We know that in reality, there are fundamental problems, which in turn have created many other peripheral problems. One of the fundamental problems that afflicts the Ummah today is that Allah's ﷻ sovereignty has no pressence in the life of the Muslims. This has resulted in many partial problems such as; poverty (which arises from injustice), ignorance, the spread of immoral acts and the dominance of corrupt relationships. Regarding this Allah ﷻ, clarifies the main cause;

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكاً﴾

"Whosoever turns away from My Reminder verily, for him is a life of hardship." [TMQ 20:124]

These partial problems exist because of the presence of this reality. The permanent and radical change cannot take place until this reality is changed first. One cannot eliminate the effects of referring to other than what Allah ﷻ has revealed, until the work focuses on resuming the Islamic way of life, by making the Islamic 'Aqeedah a political creed that guides all the Muslims' actions in life, according to the orders and prohibitions of Allah ﷻ, and pushes them to establish the rule by what Allah ﷻ has revealed.

Hence, the fundamental problem is not educational, ethical or economic. The fundamental issue is not salvaging the rights of Muslims and strengthening their social, economic or military position. Rather the issue is al-Hakimiyyah (the sovereignty) in its creedal and practical aspects. This sovereignty is only for Allah ﷻ, so in the reality we must regain the confidence of the Muslims in the rules of their Islam. We must restore what has been lost from the 'Aqeedah in their hearts; the interest in establishing the system that emanates from the 'Aqeedah in their life; to long for Jannah and yearn for it, and to fear Jahannam and escape from it, and to have concern for the conditions of all the Muslims - and the whole of mankind - through the Islamic 'Aqeedah.

With such an understanding, the group will define the fundamental problem and know with certainty that when this disease is treated, then

all the symptoms will be eliminated. So, the importance of having awareness of the reality is clear.

This is what the Usuli scholars term the *Manat* (reality). It is imperative that one scrutinises the *Manat* before starting to bring the Shar'ee evidences.

Gaining awareness of the reality and understanding it is more difficult than understanding the rules that relate to it. It requires precision, because if we make a mistake in understanding the reality - and this misunderstanding is imprinted in our minds - and then start searching for the Shar'ee evidences to treat this reality, we will inevitably bring evidences that treat the erroneous reality imprinted in our minds, not the actual reality in which we live. Hence we will have brought evidences not relevant to the reality.

Understanding the reality necessitates the use of the mind. It is not allowed to make the reality the source of our thinking. There should be no solutions arising from the reality. Rather, the reality should be understood as it is, in its true state.

Understanding the Shar'a

After understanding the reality in its true state by using the mind, the Shar'ee solution deduced from the Shar'ee evidences is brought to the reality. It is not allowed to use the mind in deducing the solution as an arbitrator or a source. Here, the function of the mind is to understand the solution that is present in the Shar'ee evidences.

Understanding the Shar'a requires us to have knowledge about the sources from which the group takes the Shar'a, and knowledge of the juristic principles on which it relies to understand the Shar'a, and with which it wishes to change the bad reality. Accordingly, it would give the correct view of the reality that it wants to take the people to, and it would have knowledge of the method it will follow in the process of *Ijtihaad*, ie the method of deduction.

SOURCES OF THE SHAR'A

Since every rule must come from a correct source, the source must be adopted after study and becoming definitely convinced of it. It is well known that the principal sources of Islamic legislation are the Book and the Sunnah, over which there is no disagreement. As for the resultant sources – *Ijmaa'* (consensus), *Qiyas* (analogy), Istihsan (juristic preference), Mazhab as-Sahabi (following the opinion of the Sahabah), and Shar'a man Qablena (the Shar'a of those before us) - there is disagreement over all of these. Examining the group's view of what constitutes an evidence gives an insight into its approach in adopting from the Shar'a.

It is well known that the adoption of the resultant sources depends on definite evidences. Hence, something that decisively proves that they can be depended upon as sources of Shar'ee evidences, must come from the Qur'an and Sunnah. In other words, the two main sources have indicated in a decisive manner the adoption of a particular source. It is not enough to take the Shar'ee sources by *Taqleed* (imitation). They are from amongst the fundamental things (kulliyaat), and therefore they must be definite, and we know that *Taqleed* does not lead to certainty.

When the sources of legislation have been determined, then we know the springs from which the group can drink and from which ones it cannot. Defining the sources is of utmost importance, because a single mistake in any one of the sources will lead to mistakes in all the rules coming from that source. Defining the Shar'ee sources should precede the deduction of the Shar'ee rules that are related to the actions of the group. It is unacceptable for a group to carry the message of Islam without first adopting the Shar'ee sources.

It is also not acceptable that all of the resultant sources should be adopted, thinking that this will bring a lot of good. This would rather make the group take the good and the bad, and would lead the group to subjugate the Shar'a to the reality, the mind, desires, emotions or interests. In this situation, the *Daleel* will be used only to serve these aims whilst it is the opposite that is demanded by the Shar'a.

In principle, the group should set down its sources before giving its opinion on changing the reality. It should not be affected by the reality

regarding its sources; rather it should only be affected by the texts and their definite indications, in relation to establishing and disproving the sources. Moreover, the sources that the group establishes for itself will be its *Usul* without obliging others to abide by them. Rather the group will discuss its opinion with others to convince them through proof and persuasion; especially what it regards as being definite. If the group considered its sources to be binding on others it would create difficulty for itself and for them.

THE RULES OF UNDERSTANDING THE SHAR'A

After the group has established the sources from which it will obtain the Shar'a, it must move onto understanding how it should use and adopt from them. In other words, it must move towards understanding the principles (*qawaa'id*) by whose study one can make deduction of ahkaam from their sources. There is no doubt that when the scholar puts his mind to adopting a Shar'ee rule, he would have in his mind the principles of *Usul* on which he bases the hukm he adopts. There is no knowledge that does not have an *Usul*, whether that has been written or not.

The Shar'ee texts contain the *'aamm* (general) and the *khaas* (specific); the *mujmal* (unelaborated) and the *mufassal* (elaborated); *mutlaq* (absolute) and the *muqayyad* (restricted); *awamir* (orders) and *nawahi* (prohibitions); the *naasikh* (abrogator) and the *mansukh* (abrogated); *mafhum al-muwaafaqah* (conformable meaning) and *mafhum al-mukhaalafah* (opposite meaning); the *mantuq* (wording), *mafhum* (implicit meaning) and *ma'qul* (rationale) of the text; the *khabar al-wahid* (solitary report) and when it can be used as proof and when it cannot be used as proof and many things besides these. The group must set out its juristic principle, adopt them, and present them to others.

Most of these principles of *Usul* that have been mentioned are disputed over. It is well known that each principle has many branches emanating from it. Since they are disputed, they must be taken away from being of disputed status. This is done by the group adopting what it views as correct. After the adoption of the principles of *Usul*, the branches are understood according to these principles.

After gaining knowledge of the *Usul* and its principles, the group will

have acquired the ability to understand the Shar'a from its sources. After that it has no option but to follow the fixed and known method of *Ijtihaad*. This is what must distinguish the group from others. This is what the group must take to the people by culturing its shabab with it. This is the first thing that the group must be established upon.

Indeed, the work of the *Mujtahid* is like the work of the doctor. The first thing he does is to listen to the patient and describe his condition. Then he diagnoses the fundamental illness, which the patient complains of, after distancing himself from being distracted by the symptoms of the illness. Then he refers to the knowledge that he gained in his days of study. He may then review the books that help him to prescribe the treatment. After that he gives the solution, in this case the medicine. In other words, he goes to the texts in describing the solution.

If the group that wants change and undertakes the responsibility of change is an Islamic group, its work for change must be Islamic. The change should be based on the Shar'ee evidence, and not on personal opinion, whims, rationally perceived interest, the reality or the circumstances. Rather, it must be the Shar'a that dictates the hukm Shar'ee to the group. The love of Islam or the concern for the circumstances of the Muslims, do not in themselves dictate any rules to the group. The interests of the Muslims are defined by the Shar'a, because the Shar'a defined the interests of the Muslims. Here, it becomes necessary to go into some details that clarify Islam's viewpoint towards *maslahah* (the benefit) and when benefit is recognised by the Shar'a.

AL-*MASLAHAH* (THE INTEREST)

The *maslahah* is an acquisition of a benefit or repulsing of a harm. It is either decided by the mind, or by the Shar'a. If it is left to the mind to decide, then the people will find it difficult to determine the true interest, because the mind is limited. The mind is not able to encompass the essence of man and his reality, so it cannot decide what is an interest for him, because it cannot grasp the reality in order to know whether something is beneficial or harmful. Nobody can comprehend the reality of man except his Creator. No one can decide what is in man's interest in a certain manner, except his Creator, who is Allah ﷻ. Yes, it is possible for man to consider something as beneficial or harmful, but he cannot be

definite. That is why leaving the mind to decide what is beneficial, based on speculation will lead to danger and to man's peril. For he may think something is harmful and then it appears to be beneficial, hence he keeps the good away from himself. He may think something is beneficial, but later it appears to be harmful, and so he brings harm upon himself. Today the mind may judge upon something to be harmful, but tomorrow it judges upon it to be beneficial. Today something may be judged harmful, while yesterday it was judged beneficial. Giving such (contradictory) judgements is not allowed. This is something for which secular systems are well known. Their human legislators wish to bring good for the people, from themselves. We see them constantly changing and altering the laws until the development of the system becomes a requirement for solving problems. This is because in reality, they are not able to arrive at the correct judgement on things and actions; a judgement that is correct and final. That is why they accuse people whose system does not develop as being rigid and static. Consequently we see the Muslims being affected, in this aspect, by the Kuffar. In defence of their own selves and their deen, and because they are far away from correctly understanding the nature of Islam, we see them drifting towards their enemies by adopting this way of thinking.

The Creator is the only one Who can manage the affairs of man and solves the problems that arise from his organic needs and instincts, and enable him to satisfy them in a correct manner. What is required is the correct solution for the reality that is to be treated. Since the reality of human beings is fixed and does not change then his solutions should be constant and not change. The man, as a man according to his original nature, needs to satisfy his inclination towards women. Since men and women in their essential reality do not change, then the relationship, in principle, is constant. It is not acceptable that we set down a system to define the relationship of a man with a woman, and then go back and change the system after a certain period of time under the pretext of development, even though their realities have not changed.

Alcohol, as a reality, is the same and has not changed. So what is the reason for changing its rule?

Gambling, as a reality, is the same and does not change. So what is the reason to change its rule all the time? And there are many more examples

than these.

That is why "development", "flexibility" and "modernisation" are features of man-made systems, which do not lead to the truth. They will continue in a process of change, which expresses man's inability to guide himself to the correct system. This process of changing expresses their inability, but they use beautiful words such as "evolution". It is from this standpoint that one must reject the principle that people claim to be from the Shar'a: *'It is not renounced that rules change according to the change of the time and place.'* Rather, one should reject this principle.

Therefore, the hukm of Allah ﷻ on a single issue is one and cannot be more than one. If its reality changes, then the hukm changes according to the change of the reality. Thus, grapes take the rule of permissibility, but when its reality changes and it becomes alcohol, then the ruling changes and it becomes prohibited. When the alcohol changes to vinegar, then it needs another rule, which is also one of permissibility. Hence there is no consideration for the time and place. Thus something is not prohibited in one place, and allowed in another; neither is something allowed in one time and prohibited in another. Time and place have no effect on the Shar'ee rule.

The Islamic Sharee'ah contains the rules for all past incidents, all the current problems and the incidents that may occur. No incident happens, no problem occurs and no event takes place without there being a rule for it. The Islamic Sharee'ah has encompassed all the actions of human beings in a complete and comprehensive manner. He ﷻ said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ﴾

"And We have sent down to you the Book (the Qur'an) as an exposition (tibyaan) of everything." [TMQ 16:89]. So the Sharee'ah either presents an evidence from the Qur'an and hadith regarding the action or thing, or gives the divine reason for its legislation. This requires the mention of an *'illah*, indicated by the text, ie the *'illah* shar'iyyah (Shar'ee reason) and not *'illah* '*aqliyyah* (rational reason). Here we need to clarify the difference between the rational analogy and the Shar'ee analogy.

Qiyas 'aqli (The rational analogy)

The mind gives the same rule on similar and comparable things. That is why analogy is made between two things that have the same resemblance. The mind also differentiates between different things when giving judgement, ie it gives different judgements for different things.

This is contrary to the *qiyas* Shar'ee (Shar'ee analogy), because the Shar'a frequently differentiated between things that are similar, and made similar many things that are different. The Shar'a differentiated between similar things, such as two different times. Thus it gave preference to laylatul qadr (Night of Power) over other nights. It differentiated between similar places, such as the preference of Makkah over Madinah, and the preference of Madinah over other places. Regarding the salah (prayer), the Shar'a differentiated between four rak'aat and three rak'aat when shortening the prayer. Thus, it permitted four rak'aat to be shortened but did not give permission for three rak'aat or two rak'aat to be shortened. The mind cannot make comparison in any of these things. For the emission of the maniyy (semen), which is pure, the Shar'a obliged the ghusl (bath) but it ordered wudu (purification) for the emission of the pre-semenal fluid (madhy), which is impure, even though they are both emitted from the same place. It made the 'iddah (waiting period) of the divorced women three menstrual cycles and the 'iddah of the widower four months and ten days, even though the condition of the womb is the same. It made water and dust similar in terms of purification, even though water cleanses and dust dirties. It made death the punishment for the adulterer, the murderer and the apostate even though they are different.

In addition, the Shar'a has clarified rules, over which the mind has no say. Thus, it forbade the sale of gold with gold, if not equally or in credit. It forbade the men from wearing gold but allowed the women to wear it, and the same for silk. It forbade usury and allowed trade. It permitted the Kaafir to testify in wasiyyah (bequests) but stipulated that the witness be a Muslim in a remarriage after a revocable divorce.

That is why 'Ali (may Allah honour him) said; "If the deen was to be taken by personal opinion, then masah (wiping) of the bottom of the shoe would be preferable to its top."

These principles must be understood by the group or party that works to resume the Islamic way of life. It must show in its culture how it understands the reality and clarifies it to the people, so that they can understand this reality. It must also define the Shar'ee sources and the Usuli principles, and adopt them and the shabab must be cultured with them. This is because the process of shaping their mentality must be based on such principles. This must also be part of the culture of the group. It is also inevitable to adopt an intellectual and Usuli culture, which will preserve the purity of the revelation and clarity of the thought, and remove anything that may not keep the revelation clear. For example, principles such as: 'It is not renounced that rules change according to the change of the time and place', and – in its comprehensive meaning - 'Necessities permit the forbidden things', and 'The deen is flexible and evolving' and 'Wherever there is an interest, that is the law of Allah.'

Indeed, this is what the group needs to adopt as its own *Usul*, which will govern its view and understanding of the Shar'a, before adopting the Shar'ee rules related to its work, and the adherence to them must be its guide and light, so as to please its Lord.

There may be many Ijtihaadaat on one issue. Therefore the group must adopt Shar'ee rules that are from the disputed issues based on the strength of their evidences, and must stick to them. After this the group announces its *Usul* (juristic principles) and Furu' (the peripheral principles). It also builds its shabab with this culture, and proceeds in life with it and discusses using it. It wins others to adopt it via proof and persuasion as itself adopted it. It works to achieve its objective according to this culture; otherwise it will lose itself intellectually and stumble in its path of work.

Study of the sources and *Usul* has precedence over the study of Shar'ee rules related to change. The group will face immense hardships and difficulties during its course of work. If it did not adopt an *Usul* in a disciplined way and based on the strongest evidence, then we will see it wavering quickly and changing what it holds. It may resort to entering the democratic game with the existing corrupt system, which is the actual problem and the main obstacle in the face of the da'wah. They will do this, under the pretext that there is a principle which accords with this orientation; that Islam has something called *Shura*, which resembles

Democracy. They may resort to complying with the previous religions and taking from them, under the pretext that 'The Shar'a of people before us is a Shar'a for us.' The thing that made it resort to this change is the difficulty in following the correct Shar'ee method. Or it may take the view that the work, by using the style of associations, enables it to change the reality, so it becomes preoccupied with the style at the expense of the method. Or it may rely on armed struggle and not the Shar'ee rule, because the circumstances have imposed that upon it.

Thus, adopting the *Usul* and the sources and following the fixed Shar'ee method of *Ijtihaad*, is what will restrict the group to what Allah ﷻ wants and not what the reality and circumstances impose, or what interest dictates.

In this manner the group, after defining its method of legislative thinking, arrives at defining its method of work. Otherwise it will diverge into many paths, and Allah ﷻ will not show concern for those who diverged into paths where they would perish.

The party or group, after setting out the sources of its culture and controls, must move to define its culture in the light of these sources and the *Usul* that it has adopted.

In studying the sources and the *Usul*, the group must ensure its understanding of the Shar'a is not impure or mixed up with other ideas. It must strive to remove anything that does not protect the purity of the revelation and it must strive not to be affected by whims in understanding the Shar'a and not allow the mind to be in control of the legislation. It is not possible to study the culture of the group without studying the sources or the *Usul* on which it is based.

Based on what we have mentioned previously, the group must then turn to the reality in which the Ummah lives and study it. Thus it studies the thoughts, emotions and the systems that exist in it, to know the extent of the people's response and acceptance of these thoughts and systems. The Ummah has been attacked by the Kufr thoughts, which the Kaafir portrayed as the energy that she needs to regain her health. The Ummah has been controlled politically by the puppet rulers whom the Kaafir colonialists have imposed over the Muslims, in order to dominate her

resources and prevent any sincere work from threatening their interests or endangering their colonisation. Since the western Kaafir colonialist is aware of the dangers of organised collective work to his own existence and consolidation, he spread thoughts amongst us that drive people away from collective or party work. Instead he encourage people to undertake partial associative actions, which treat the peripheral problems, such as poverty and corrupt morals. The western Kaafir has also shaken the confidence of the Muslims in their deen as the only true solution to the problems of man, when he separated their 'Aqeedah from their life, forced this separation upon them, and prevented them from working to abolish it. Therefore, the party or group is obliged to study the reality, and the thoughts, emotions and systems present in it, in a deep and precise manner. This is in order to know the land upon which it stands and the nature of this land, and to know after that how to walk upon it, and what it needs in terms of pickaxes and tools to overcome the obstacles, and what it needs in terms of fertiliser and other substances to regain its fertility. So one must understand the reality first. This in itself will form an important part of the culture of the group, because it must be clear to the group and it must clarify it for the shabab and the people so that they are not ignorant of it, and they comprehend afterwards the importance of the solution and its correctness.

After the intellectual, political and social reality in which the Ummah lives has been defined, the group moves to adopting thoughts, opinions, and Shar'ee rules, in light of the *Usul* (principles of jurisprudence), regulators, and Shar'ee sources that we have mentioned previously. It must clarify to the shabab and the people the method by which it reached these thoughts, opinions and Shar'ee rules. This is because all this will create the conviction, awareness and Islamic personality in the Shabab of the group in a concentrated manner, and in a general manner in the Ummah.

7

The culture of the group

Since the situation of the Ummah requires change, working for change necessitates political work via a political structure that is established on the ideology of Islam. Therefore, it is necessary to study the characteristics and constituent elements of the structure, and of the previous structures in order to understand the reason for their failure and how to avoid it. It is especially important to study the structural aspect. This aspect is part of the subject of styles. In origin the styles are left for the Muslim to choose in respect of their correctness and suitability for the work. This forms one of the topics of the party culture.

- Since the Muslims live in societies where there are mixed thoughts, emotions and systems, the work to establish the Islamic State necessitates addressing the society; its reality, constituents, what affects it, and the way of changing it, so as to bring about the cohesive Islamic society in terms of its thoughts, emotions and systems.

- Since the reality of the individual differs from the reality of the society, consequently the constituent elements of the individual differ from the constituent elements of the society. Accordingly the Shar'ee rule relating to the individual will be different from the Shar'ee rules relating to the society.

- Since the work of the group relates to the changing of society, then the group must adopt in a detailed manner the thoughts and Shar'ee rules related to treating this reality. At the same time the group will direct the individual and the masses to the obligation of adopting whatever rules relate to its work. Whether the adopted rules relate to him as collective duties that he is not excused for if he ignores them; or they relate to him as an individual, like when the group calls him to abide by the transactions, worships and morals that are all established on the Islamic 'Aqeedah in his daily life.

- Since the Muslims' use of the mind is affected by the west, and they are defining interest by using the mind, then to achieve the best emulation (of the Prophet ﷺ) and most exacting adherence (to the Shar'a), the work necessitates that one examines the mind and its elements. This is so as to know the limits of its use, and the manner in which to use it, whether in the 'Aqeedah, Shar'ee rules or thinking about the reality.

- Since the work relates to establishing the rule by what Allah ﷻ has revealed, and the establishment of *dar al-Islam*, it necessitates the knowledge of how the Messenger ﷺ proceeded in Makkah and the actions that he did that led to the establishment of the Islamic State in Madinah. After the knowledge has been gained then we must be guided by it. The work necessitates that one also distinguishes between the rules of the method and the rules of the means and styles, so we can emulate the actions of the Messenger ﷺ with precision.

- Since the work is the establishment of the rule by what Allah ﷻ has revealed, and the changing of the existing regimes, then it necessitates that we politically follow up the actions of the rulers and understand their reality and the reality of their ties with others. It is also necessary to know the policy of the super-powers that control their actions and work to expose their plans.

- Since the Muslim lands are subjected to the kufr systems, especially the western culture and its political, economic, social and intellectual systems, then the work to establish the Islamic State requires the study of ideologies, their creeds and the thoughts built upon them and the systems that emanate from them.

- Since the Shar'ee aim is the application of Islam and conveying it to the world, then this necessitates that one studies ruling, the Islamic State, its form, pillars, structure, constitution and that one has a general idea as to what will be applied in the Islamic State. It is also necessary to examine the present ruling structures so as to distinguish us from these structures and not be influenced by them. It is necessary as well to examine the basis on which the State is established.

In this manner, the group should define the topics of its culture so as to act upon them and call people to them in the way necessitated by the work to resume the Islamic way of life and establish the Khilafah. The Khilafah will rule the Muslim and non-muslim citizens with Islam, and then it conveys the Message to the world via Da'wah and Jihaad.

THE IMPORTANCE OF THE 'AQEEDAH

Since the Islamic 'Aqeedah is the incentive for the work of the group or party, and since establishing the ruling by what Allah ﷻ has revealed is the objective, then it is obligatory that the culture, which has been adopted by the group, is taken in a way that firmly links it to the 'Aqeedah. The purpose is to create a sense of responsibility, concern, seriousness, blazing passion, zeal and readiness to sacrifice, amongst those who are working. It will also enable the Muslim to bear the hardships and difficulties of the path. It will make the da'wah carrier not wait for the people to thank him. Rather he would fear his Lord ﷻ, and a Day when faces shall frown from worry. He will accept the hardship of the worldly work and being deprived of the joys and pleasures of the dunya, just to attain the good pleasure of his Lord, and to enjoy the bliss and happiness of the Aakhirah. The purpose of making the adoption of the 'Aqeedah the basis of the culture is to use the 'Aqeedah as the basis of initiating change in the people, and not the hatred of the injustice that falls upon them, the liberation from ignorance or the improvement of the circumstances. Rather what pushes the Muslim to do the da'wah and makes the other Muslims accept it is the thoughts of the Imaan, and this is the original way in Islam.

Moreover, the thoughts of Imaan (that are taken as the basis for the culture of change) together with the culture, must be given in a manner that aims towards achieving the objective.

The 'Aqeedah must be given in manner that aids the realisation of this objective.

The adopted Shar'ee rules must be given in a manner that shows the aim of giving them.

The study of the reality must be given in a manner that serves the realisation of the aim as well.

In short, the party culture must be linked with the Islamic 'Aqeedah. It must be supported by the Shar'ee evidences, and given from the angle that achieves the Shar'ee aim. This is the realisation of the servitude to Allah ﷻ practically, via the establishment of the Islamic State, ie the realisation of the sovereignty of Allah ﷻ. The Shabab of the group must be raised on this understanding.

Since the Islamic 'Aqeedah is like the head to the body, and the heart to the organs; since it is the foundation of the whole matter, and everything depends upon it, then when it is given it should achieve the following.

- It must lead to making Allah ﷻ the sole object of worship and source of legislation. No one else has this right except Him. He is the only Rabb (Lord). He is the only Khaaliq (Creator). He is the All-Knowing, All-Aware and the Legislator, the only One who manages the affairs. Since man, by his very nature feels weak, limited, needy and dependent, then he will refer to this Ilah (deity) to guide him to the correct path and bring him out from the depths of darkness into the light. Allah ﷻ has sent a Messenger from amongst His servants and has chosen him ﷺ to convey the Message, with which He guides those who follow His Good Pleasure in the paths of peace. He ﷺ has ordered us to follow what he ﷺ has conveyed to us from His Lord. He ﷺ is ma'sum (infallible). Allah ﷻ revealed the Qur'an to him, as a Message to the whole of mankind. As guidance, light, mercy, admonition and healing for what is in the hearts. He ﷻ promised them the everlasting Bliss if they believed and obeyed and he warned them with Jahannam if they rejected. Thus, man has been created to worship Allah ﷻ alone, according to the Message brought by the Messenger of Allah ﷺ.

- It should be clear to the Muslims that Islam ties the human being to Imaan in what came before this life, which is the belief in Allah ﷻ the Creator and Manager of affairs. It also ties him to the Imaan in what comes after life, which is the belief in the ba'ath (resurrection), nushoor (gathering), hisaab (reckoning), *thawaab* (reward) and *'iqaab* (punishment). This should be given in a manner that shows this relationship. The one who severes this relationship and separates it, his words will not be based on a clear proof or authority. Rather they will be words of kufr.

- It must be given in a manner that leads to reviving the Ummah and driving her to carry Islam as a Message to the world.

- Muslims should understand its correctness in confronting the contemporary kufr thoughts. This is achieved by clarifying the falsity of the current thoughts coming from Capitalism, nationalism or patriotism. This is done by establishing an intellectual comparison between Islam and these thoughts, to arrive at a twofold result: firstly the refutation of the other thoughts and everything built upon them, and secondly clarifying that Islam is the only truth that is suitable for the whole world (due to the universal nature of its 'Aqeedah and system) and then establishing the State in which Islam will be represented. The group works in this field to eliminate the slogans, flashy propaganda and billboards and the false claims placed in the minds of the Muslims by the kaafir colonialists. For example slogans such as: 'freedom of thought and culture', 'Give to Caeser what belongs to Caeser and give to God what belongs to God', 'My homeland shall always be on the truth', 'Help your brother whether he is oppresser or oppressed' (according to the pre-islamic concepts). The effect of the western thought must be removed from the minds of the Muslims and from their life. This is done by refuting the thoughts based on ideas such as 'developing the Sharee'ah', 'modernising the Sharee'ah', 'flexibility of the Sharee'ah in meeting the needs of the age' (according to the western concept), and 'separation of deen from life', 'there is no politics in the deen', 'It is not rejected that rules change according to the change of the time and place.' In addition to eliminating all of these slogans, the group works to implant the alternative thoughts, which are built upon and emanate from 'There is no god but Allah and Muhammad is the Messenger of Allah.'

It is known in the Shar'a that the meaning of the words, 'There is no god but Allah and Muhammad is the Messenger of Allah', will not be pure in a person as knowledge and action, until every thought or belief other than it is discarded. He ﷻ says;

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

"Whosoever disbelieves in Taghut and believes in Allah, then he has grasped the

most trustworthy handhold that will never break." [TMQ 2:256]. Allah ﷻ mentioned the disbelief in *Taghut* first, so that no shirk or kufr stain can touch the mind, and Imaan comes after that, pure in the mind, which is the situation of someone who holds onto the trustworthy handhold. He ﷻ said;

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

"So know (O Muhammad ﷺ) that there is no god but Allah." [TMQ 47:19]. So

﴿لَا إِلَهَ﴾

'there is no god' means, after study and thought, one acquires the knowledge that there is no god existing as a god who consequently deserves worship. And His ﷻ saying:

﴿إِلَّا اللَّهُ﴾

'but Allah' affirms the deity of Allah ﷻ. It negates the deity to anyone else, and establishes it for Allah ﷻ. This is the strongest type of affirmation in the Arabic language and it gives the meaning of restriction. Thus, neither the thought of socialism, nationalism or patriotism will save us, nor is it correct. Rather they are corrupt and false. They cause misery for man and cannot ensure his happiness. There can be no guidance, light or healing other than the deen and Shar'a of Allah ﷻ.

The group proceeds to build its individuals and form their Islamic personality, by giving them the correct Islamic criteria and filling them with the love to adhere to the Shar'a and hatred of whatever contradicts it, and the love to refer to it for judgement and the hatred of referring to anything other than it. As a result, their understanding of things becomes governed by the criteria and thoughts of the Shar'a, and their inclinations follow Islam, the way it decides. Thus they like what Islam likes and hate what Islam hates.

The group proceeds to concentrate this culture in its Shabab via concentrated circles, whose purpose is to prepare the Shabab for leadership and undertake the work of the da'wah after carrying it in

reality in order to convince the people of adopting it. The group would understand the reality using the mind, and explain to the Shabab the intellectual process through which it arrived at its definition of the mind. This would serve as a guide for them regarding how to deal with reality, and how to arrive at a set of intellectual definitions that are explanations of reality and are the *Manaat* to which the shar'ai rules apply. When the group defines the mind, instincts, organic needs, revival, society, and culture and civilisation, it defines them because the group needs to understand their reality, and because many Shar'ee rules are related to these things.

The group proceeds to derive the Shar'ee rules via the Shar'ee evidences. It will deduce those things that relate to the problem or provide solutions for the reality. This requires that the group adopt all the disciplines that will enable it to understand the Shar'ee texts, and through which they would reach an understanding of the rules of Allah ﷻ that were necessary for the group. The group must conduct the method of *istidlaal* (deduction) openly for the Shabab and Muslim to see, so that it teaches them about it and builds the correct Islamic method of understanding the Shar'a and deducing its rules in their minds.

The group must strive, when giving this adopted culture to its Shabab, to adhere to the practical aspect, which is the aim. For this culture is not for the purpose of knowledge, increasing information or to make the shabab attain a solid academic level. Rather, it is there to generate an intellectual and political struggle, and to be conveyed as an intellectual leadership in the Ummah to establish an entity that represents her.

The group must endeavour to represent this culture in a practical and precise manner. It should not say one thing and do another. It would anger Allah ﷻ greatly if the group taught the truth and then acted contrary to it.

Indeed, the group must adopt this culture and build its Shabab and establish them upon it, such that it becomes consolidated in their minds. Thereafter, the group takes the fundamental thoughts of Islam and gives them to the Ummah in a manner that produces the *ra'i 'aamm* (public opinion) for the *fikrah* (idea), which emanates from the *wa'i 'aamm* (general awareness) about it. Thus, it takes the thoughts of the 'Aqeedah and

principle Shar'ee rules to the Ummah, in a manner that unites the Ummah on one objective, which is the sovereignty of the Sharee'ah of Allah ﷻ. In this manner the Ummah will acquire the correct orientation, and that is considered the beginning of the return of her personality, which she had lost a long time ago.

These fundamental thoughts, and principle Shar'ee rules are thoughts that lead to assigning the legislation and worship to Allah ﷻ alone, and assigning the right to be emulated to the Messenger ﷺ alone. These fundamentals make the people yearn for the Paradise and fear the Fire, and make the people understand that the work to establish the Islamic State is one of the most important obligations in Islam, owing to the fact that many fara'id depend on it. They make the Ummah understand that they are one Ummah to the exclusion of all other people, and neither race nor regime separates them. The Muslims are one brotherhood and no nationalistic or patriotic bond shall separate them. Neglect of Allah's Shar'a is what has caused the Muslims' humiliation and disgrace. The Muslims must adhere to the Shar'a of their Lord; they should not do an action except after knowing the evidence for it.

Such thoughts prepare the fertile ground on which the rules of Islam will grow and bear fruit.

Everything we have mentioned must be included in the culture of this group. Our concern is to develop the sound way—which has been ordered by the Shar'a—to outline the culture, and the basis upon which the culture is adopted.

The group will have the great mass of thoughts, opinions and Shar'ee rules, that are necessary for the group to plunge into the intellectual struggle and political strife, and to generate the concentrated culture in those who will bear the responsibility of the da'wah. These thoughts are also necessary to produce the public opinion in the Ummah. That will make her accept the *fikrah* (idea) upon which the group is established.

This is the framework to which the group must adhere. If the group succeeded in outlining it, then the group would not be harmed if afterwards it made a mistake in some of the peripheral rules, or it disagreed with other groups or they disagreed with her. This is an

inevitable and unavoidable matter.

This is the culture that the group requires to acheive its goal, which is making the sovereignty for the Shar'a of Allah ﷻ and spreading the da'wah to the rest of the world. Indeed, Allah ﷻ is the one who grants the success.

The obligation of adopting thoughts that are necessary for the work of the group

The Shar'a does not require the mere presence of a group. Rather what the Shar'a requires is the establishment of a group whose purpose is to establish this order. The evidences for the existence of the group clarify this for us.

- In His ﷻ saying;

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise out of you a group inviting to all that is good (Islam), enjoining the ma'roof (good) and forbidding the munkar (evil). And it is they who are successful." [TMQ 3:104]. The Shar'a has obliged the establishment of a political group whose ideology is Islam and that carries the thoughts and Shar'ee rules necessary for the achievement of the aims the group was established for, which are the dominance, establishment and accession to power [of Islam]. The order is not to have a group for its own sake. It is rather to realise what was commanded, which is the da'wah and enjoining the *ma'roof* and forbidding the *munkar*. Also, it is not the da'wah and enjoining the good and forbidding the evil for their own sake. Rather the order is to realise the objective for which the da'wah and enjoining the *ma'roof* and forbidding the *munkar* exist; dominance, consolidation and accession to power.

- The Messenger ﷺ said;

((لا يحل لثلاثة نفر يكونون بأرض فلاة إلا أمروا عليهم أحدهم))

"It is not allowed for three people to be on any part of the earth

without appointing one of them as ameer (leader).” [Narrated by Ahmad b. Hanbal]. The Shar'a indicated that for any joint action that the Muslims have been ordered to perform they must have an ameer. The obedience to him will be obligatory in the matter he has been made ameer for, and for the people over whom he has been made ameer. The group must comply with the order of the ameer, so that the results of this collective work are achieved according to the Shar'a.

- Since Allah ﷻ has enjoined upon the Muslims many obligations that are entrusted to the Khaleefah only, then it has become imperative to appoint a Khaleefah in order to realise these obligations. Since the appointment of a Khaleefah and the establishment of the Khilafah cannot be achieved except by a group, then the presence of a group whose aim is to establish the Khaleefah and the Khilafah becomes inevitable. This is based on the principle:

(ما لا يتم الواجب إلا به فهو وجب)

'That which is necessary to establish a wajib is itself a waajib.'

So it becomes clear that the presence of a group is inextricably linked to the presence of the required Shar'ee objective. Thus, it is not a group that merely undertakes the da'wah to Islam. It is not a group that conveys the message just for the sake of conveying. Rather it is a group established for the purpose of establishing Islam in the life of the Muslims, through the establishment of the Islamic State, which is considered the Shar'ee method of applying all the rules of Islam, both individual and collective. Hence a group must exist whose purpose is to realise the aim for which it has been established.

Until the group can be considered to have fulfilled all that is required of it, it must do the following things.

- It must adopt all the thoughts, Shar'ee rules and opinions that are necessary for its work, and it should adhere to them in word, deed and thought. This is because the aim of adoption is to protect the unity of the party. If the group is established and its members have different thoughts and diverse Ijtihaadaat the group will be afflicted with splits and fragmentation, even though they may be united on the aim and on Islam

in a general manner. Within it there would be other factions, leading to groups forming within the group. Its da'wah will turn from being a da'wah to others to work with it and establish the fard, into a da'wah to each other. They will start to dispute with each other, with each faction trying to get its view across to the leadership of the group. Hence, the importance of adoption and its legitimacy becomes evident. The unity of the group is necessary by Shar'a. Nothing can maintain its unity in this situation, except the adoption of all the thoughts necessary for the work, and obliging the shabab with this adoption. Accordingly the adoption becomes required in compliance with the principle 'That which is necessary for a wajib, is itself wajib.'

As long as the thoughts, rules and opinions for the work of the group are all based on the Shar'eeah; and as long as this group has the trust of its shabab it is allowed, in origin, to restrict the shabab in the thoughts regarding the work because it is allowed for a Muslim to leave his opinion and work according to the opinion of others. Thus, in the *bay'ah* of 'Uthman b. 'Affan he accepted to take the pledge of Khaleefah on condition that he left his *Ijtihaad* for the *Ijtihaad* of Abu Bakr and Umar ﷺ, even where it differed with his *Ijtihaad*. The Sahabah accepted this and they gave him the *bay'ah*. However, this is considered to be permitted and not obligatory as is made evident by the fact that Ali ﷺ did not accept to leave his *Ijtihaad* for the *Ijtihaad* of Abu Bakr and Umar and not a single Sahabah objected. Also, it has been authentically narrated from ash-Sha'bi that Abu Musa used to leave his opinion for the opinion of Ali, Zayd used to leave his opinion for the opinion of Ubayy b. Ka'b and Abdullah used to leave his opinion for the opinion of 'Umar. Ahadith have been narrated that Abu Bakr and 'Umar used to leave their opinion for 'Ali ﷺ. This shows that it is allowed for the *Mujtahid* to leave his opinion for someone else based on trust in his *Ijtihaad*. The shabab of this group must adhere to these two concepts and they should have a be intellectual and emotional body.

- Just as the group must adopt the Sharee'ah rules necessary for its work, it must also adopt the styles to execute these rules. The style is the manner in which the Hukm Shar'ee is executed. It is a rule which relates to the original rule for which the *daleel* came. For example: The group is required to culture its shabab in a concentrated manner following the example of the Messenger ﷺ. This is a Hukm Shar'ee that must be

adhered to. But in what manner? How should this Hukm Shar'ee be executed? There must be a specific style through which this Hukm Shar'ee can be fulfilled. The style may be through *halaqaat* (circles) or the *usar* (families) etc.

So the choice of the style is a rational selection of the most appropriate action through which the Hukm Shar'ee will be executed. It will take the ruling of *ibaahah* (permissibility) in terms of the basis. The Shar'a has ordered the Hukm Shar'ee, but left the style of its implementation to the Muslim.

Due to the many styles available for a single Hukm Shar'ee, the group is compelled to adopt a specific style and direct its shabab towards it. Then the group would have adopted a style, which will lead to the implementation of the Hukm Shar'ee. Then the style will take the same rule as the work which it falls under. In other words, it becomes binding, like the Hukm Shar'ee that it falls under is binding.

When a group chooses the *halaqaat* system (circles) as a style to bring about the concentrated culturing, it must adopt it as a style that is binding. When adopting the style, the group must realize the aim of this style, which is concentrated culturing. So for the *halaqah* style, it would adopt everything that will realise this aim. For example; the number of people in the halaqah should be consistent with the aim. If the number increases then this may be at the expense of the concentrated culturing. If the number is less, then there will be too many halaqaat and they will form a burden and obstacle to the aim. The number must be conducive to the culturing process, without excess or deficiency. So the fixing of the number is a decision for the mind. Similarly, the time period of the halaqah should be such that the students can maintain their attention in order to understand the thoughts, otherwise the comprehension will be reduced. If the time is too short then the thoughts will not be given in a complete manner. How often should the *halaqah* take place? Should it be daily, weekly or fortnightly? *Halaqah* times should not be an obstacle to the practical aspect of the da'wah. The academic aspect, at the expense of the practical aspect, should not preoccupy the Shabab. This is how the appropriate styles are adopted for the execution of the Sharee'ah rules, such that they are in complete harmony with the Hukm Shar'ee that is to be realised. What we have said about styles roughly applies to the means

as well. It is allowed for the Ameer to change the means and styles according to the requirements of the work.

- Since the group will be dealing with a wide expanse of land and its reach will extend to many States, then the sheer size and volume of the work necessitates the presence of an administrative system through which the party can pursue the da'wah and realize its aims in all spheres of its work. The administration system will organize and regulate the movement of the da'wah. It will follow the culturing of the shabab and prepare the general atmosphere for the idea. It will organize the intellectual and political struggle. The party will appear to the Ummah as a body, which committed itself to realise this task. Hence, there must be an organisational structure, which is devoted to realising the aim as best as possible, so it monitors the achievements of the work and maintains them.

So the party must adopt an administrative system or an organisational structure that will enable it to organise the da'wah successfully, thus leading to the attainment of the aim.

The party must adopt an administrative law through which the body and its movement is organised, where the rules regarding the powers of the Ameer, how he runs the party and how he is selected are defined. It explains who will appoint those responsible for the areas and provinces, and what the limits of their powers are. It is the law that will organise the administration concerning every action of the Hizb and specify the mandatory powers of everyone concerned.

All of these rules will take the Hukm of the means and styles that are required for executing the Sharee'ah rules related to the work. It is obligatory to adhere to the adopted administrative styles as long as the Ameer considers them necessary, because obedience to the Ameer is waajib.

- One is obliged to adhere to whatever is adopted, so what will the party do when there is a violation? Will it deal with the violation by rebuking the person or should there be administrative punishments?

The group is obliged to adopt administrative punishments for those

who violate any adopted rule or deviate from the Shar'ee course that has been drawn out. These punishments are legitimate because they are for disobeying the Ameer. Since the Hukm Shar'ee obliges the presence of an Ameer it obliges obedience to him and forbids the disobedience in the matters that he was appointed an Ameer; otherwise, there would be no meaning to having an Ameer for the group.

The Messenger ﷺ said:

((من أطاعني فقد أطاع الله، ومن يعصني فقد عصى الله،
ومن يطع الأمير فقد أطاعني ومن يعص الأمير فقد عصاني))

"The one who obeys me is (as if) he has obeyed Allah. And the one who disobeys me is (as if) he disobeyed Allah. The one who obeys the Ameer is (as if) he obeyed me and the one who disobeys the Ameer is (as if) he disobeyed me." [Reported by Muslim]

The administrative punishments from the Ameer should extend to everyone, even to a junior member in the movement. These punishments are for violations of adoption. The one who violates the adopted Shar'eeah rules or styles, does not adhere to the administrative body or administrative law, or crosses the limits of his powers, should be taken to account.

In this manner the intellectual framework should be accompanied by a disciplined organisational framework, which is dedicated to the precise execution of the thoughts of the work and the rules of the method. Our eyes have seen how many Islamic, and non-Islamic organisations, have failed because they didn't pay any attention to the structural aspect.

It is natural for the group to be plagued with disagreements if it doesn't give the concept of adoption due attention; it will proceed haphazardly and go around in circles. It will exceed all bounds with nobody to bring it to account. This will prevent the group from being able to achieve its objective.

It is natural that if the members and people of responsibility are not chosen based on legitimate and consistent conditions, but instead are

chosen for reasons such as who they are related to, having a social standing or having an academic post, then the tasks will be badly distributed and the individuals will become interested in attaining particular positions.

It is natural that if there are no administrative laws to which everyone is subjected, then there will be discrimination in accounting and balance and fairness will be lost.

It is natural that if there are no administrative punishments, which do not differentiate between big violations and small violations, then disobedience will continue in the work and mistakes will increase.

Therefore, one has to pay attention to the organisational aspect and the shaping of a party body that is effective in its movement, such that the thoughts of the da'wah and its shabab are organized within it, and its work is facilitated. The structure and composition of the party or group must be in complete harmony with the aim for which the group was established.

No one should think that the structural aspect is secondary; rather it is a very important matter indeed. If the group is not well structured and does not adopt the necessary rules and make them binding, then whatever success the group has will be in danger of being lost.

Moreover, undertaking the party tasks obliges the party or group to bear some financial responsibilities. This is owing to some shabab being specially assigned a duty required by the group, for travel expenses, printing costs or other expenses necessary for carrying the da'wah. These financial costs must be borne by the party body itself, ie its shabab. The one who has given himself to the da'wah, it is easier for him to give that which is less than himself, ie financial support.

The group should be careful not to extend its hand outside the group, whether it be to an individual, to a group or to a government. This is how groups are approached. The enemies of the da'wah exploit the group's need for money, so they begin by giving seemingly innocent financial assistance to it. Very soon, this assistance becomes assistance for a purpose.

9

Is it allowed to have more than one movement calling to Islam?

We have tried, in the different sections of this book, to give a complete and integrated vision that can form a program for any movement, party or group. We did not congest it with details; rather we gave the fundamentals that must be adhered to whilst leaving the details to the group and its *mujtahideen*. Today in this field of work there are many approaches that are not founded on a correct basis. It can be said that many groups have not fullfilled the conditions required by the Shar'a. They are nothing short of gatherings of Muslims that wish to do partial work. They do not even solve the partial problems, and they fail to have a complete Shar'ee vision. Consequently, they do not carry Islam in a manner that would bring Islam into the daily life of the Islamic Ummah. Such groups are numerous to the extent that in a single country there may be hundreds of groups. They have become like shops and fields in which people exhaust their energies, and they make the people lose the correct direction and work. With the existence of so many of these groups (associations) that attract attention, only a few can be described as having a far-reaching vision of the objectives of Islam and the work to achieve them. If we disregard the groups that are like shops and fields from our appraisal, and instead focus on the large groups that are farsighted and undertake comprehesive work, then we must ask; does the Shar'a order the existence of one group, which encompasses all that it needs to do and does what is required? Or does the Shar'a permit more than one group, to work for change within the Shar'ee principles? What is the correct viewpoint regarding partial work, and work that is complete and balanced? What is the correct viewpoint regarding the regional and universal approaches?

The unity, or plurality, of the Islamic work has generated a vast range of opinions, between acceptance and rejection. There are those who oblige the unity of the Islamic work for bringing change, and there are those who permit its plurality. If we refer the peripherals of the

discussion to its foundations, then we will be able to distinguish the Shar'ee evidences from the rational justifications, so that we are able to separate the wheat from the chaff.

If we take a look at the opinion that obliges the unity of the Islamic work, then we shall see that for its protagonists the obligation comes with two points.

Firstly, the unity of the Islamic work is a Shar'ee obligation.

Secondly, the unity of the Islamic work is an organisational necessity.

1- As for it being a Shar'ee obligation, this is because of the following evidences:

a) In origin, the Muslims and the Ummah should be united. This is owing to His ﷻ saying;

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

"Truly! This, your Ummah is one Ummah, and I am your Lord, therefore worship Me (alone)." [TMQ 21:92]. His ﷻ saying;

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

"And verily! This, your Ummah is one Ummah, and I am your Lord, so keep your duty to Me." [TMQ 23:52]. And his ﷺ saying;

((مثل المؤمنين في توادهم و تراحمهم و تعاطفهم مثل الجسد،
إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر و الحمى))

"The similitude of the believers in their mutual love, compassion and sympathy is like that of a body. If one part of the body hurts then the entire body responds in sleeplessness and fever." [Reported by Bukhari, Muslim and Ahmad].

b) In origin, we have been urged to be united, and forbidden from having differences. This is owing to His ﷻ saying;

﴿وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَاءهُمُ
الْبَيِّنَاتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

"And be not as those who were divided and differed among themselves, after the clear proofs had come to them. It is they for whom there is an awful torment." [TMQ 3:105]. And His ﷻ saying;

﴿إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعاً لَّسْتَ مِنْهُمْ فِي شَيْءٍ
إِنَّمَا أَمْرُهُمْ إِلَى اللّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ﴾

"Verily, those who divided their religion and break up into sects, you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do." [TMQ 6:159].

c) In origin, we have been ordered to stick to the Jama'ah (community) and not to groups. This is owing to his ﷺ saying;

((ستكون هنات و هنات. فمن أراد أن يفرق أمر هذه
الأمة وهي جميع فضربوه بالسيف كائناً من كان))

"There will be flaws and faults, so whosoever wanted to divide the matter of this Ummah while she is gathered, strike him with the sword, whoever he may be." [Reported by Muslim]. And owing to the noble hadith;

((دعانا النبي فبايعناه. فقال فيما أخذ علينا أن بايعناه
على السمع و الطاعة في منشطنا و مكرهنا، و عسرنا
و يسرنا، و أثرة علينا، وأن لا ننازع الأمر أهله قال
إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان))

"The Rasool of Allah ﷺ called us and we gave him our bai'ah, so

he said that he would take from us a bai'ah that entails us to hear and obey, willingly or unwillingly, in case of hardship and in evil circumstances; and that we would not dispute with the people in authority, unless we witness a kufr buwah (flagrant act of disbelief) for which we have proof from Allah ﷻ." [Reported by Muslim]. And his ﷺ saying;

((الجماعة رحمة و الفرقة عذاب))

"The jama'ah is mercy, and division is torment." [Reported by Imaam Ahmad]. And his ﷺ saying;

((يد الله مع الجماعة))

"The hand of Allah is with the Jama'ah." [Reported by Tirmizi and Nasa'i].

2- As for the necessity of unity from an organisational and human perspective, the reasons are many:

a) Islamic change is difficult, and dislodging the forces of jahiliyyah from their positions is not an easy matter. Realising the guardianship of Islam in the society - in respect of thought, behaviour and system - obliges us to unite the ranks into a merged entity and not one that is seperated.

b) The collusion between states against Islam and the Islamic movement obliges us, as a consequence, to face and oppose them in a united manner. Since the forces in the world that are hostile to Islam are cooperating and uniting their fronts, will it not be better for the forces of Islam in the Islamic world to call each other towards unity, so that they do not become easy prey, and so it is not easy to eliminate or crush them?

If the unity of the Islamic work were not a Shar'ee obligation in respect of the ideology, it would be so in order to protect the future of Islam and guard the Islamic activity against suspension, torture and extermination.

c) The local forces, and parties hostile to Islam are forming strong fronts alongside the Islamic world. These fronts do not cease studying,

monitoring, planning and preparing at all sorts of levels. In view of this reality, is it an advantage for the Islamic forces to remain fragmented and scattered; or is it more appropriate that they rise above all the considerations and reasons that stand against their unity and solidarity?

These and other such justifications inevitably leave no room for doubt, reluctance or hesitancy in establishing one worldwide Islamic movement, which can be opposition on the appropriate level of thinking, organisation, planning and preparation.

These are the evidences and the justifications that oblige the unity of the Islamic work and forbid groups. We must proceed according to the method of Islam in *Ijtihaad* to understand the extent to which these evidences apply to the reality.

Previously, we have mentioned that the reality that the Muslims live today is one of *dar al-kufr*, and that it is an obligation to change it to *dar al-Islam*. We have discussed the fact that there must be a group that works to realise this matter, and that it must proceed in the footsteps of the Messenger ﷺ.

Before we discuss the Shar'ee evidences that the protagonists of this opinion relied upon, we must explain the reality of the group that wishes to engage in this work. Is it the Muslim community, or is it part of the Muslim community? In other words, is it a group from the Muslims?

To understand this point we say the following. Allah ﷻ has enjoined on us obligations, which the Muslims must strive to establish. Some of these obligations are individual, meaning the Muslim can undertake them as an individual, and the sin is not removed from his neck until he undertakes them. The performance of some of the other obligations requires a group. From amongst this latter type of obligation is the fard to work for the establishment of the Islamic State. The establishment of the Shar'a of Allah ﷻ is a fard, which is not within the capability of one individual alone; rather the hands must join together and the will of people must be united to establish it.

This is understood from the principle:

(ما لا يتم الواجب إلا به فهو واجب

'That which is necessary to fillfil a waajib is itself a waajib.'

This obligation is from the collective obligations that must be established. Neglecting it will cause the person who does so to be in great sin. However the nature of its establishment does not require all the Muslims; rather in needs those who are sufficient to fulfil the obligation, ie a group from amongst the Muslims. The fact that this group works for this fard removes the sin of negligence from its members, but the sin remains on the one who does not work.

This group from amongst the Muslims will undertake the establishment of the fard to realise the objective for which it was established, and it will be accounted on the correctness or error of the thoughts and adopted rules necessary for the work.

This group is not the whole Muslim community, because there are many individual Muslims who do not work with it. Rather they may be working with other groups (a point that we shall explain when we talk about the permissibility of having more than one group) or they may not even be working with any group.

This group is not the Khaleefah and nor can it take his position. The rules pertaining to the Khaleefah do not apply to it, and it does not have the right to carry out any function that is entrusted to the Khaleefah.

Rather, it is only a group from the Muslims, and the Islamic Ummah in her totality is the Muslim community (jama'atul muslimeen), which includes the groups, individuals and the Khaleefah.

The Muslim community is the Islamic Ummah that has been united and made into brethren by the Islamic 'Aqeedah, and not by the Shar'ee rules. The Muslims differ in the furu' (peripheral matters), without letting this difference affect their brotherhood. If the rules were the criterion of brotherhood, then one Muslim would not have been the brother of another Muslim. Any Muslim individual or group that leaves the Islamic 'Aqeedah is considered as having left the Islamic Ummah, and it will be considered to be deviating into the fire. This is what is meant in the

hadith of the Messenger ﷺ;

((التارك لدينه المفارق للجماعة))

"The one who leaves his deen and separates from the jama'ah (community)." [Reported by Bukhari and Muslim], ie the Muslim community. This is also what is meant in the hadith of the Messenger ﷺ;

((... و تفترق أمتي على ثلاث و سبعين فرقة كلها في النار إلا واحدة قالوا: ومن هي يا رسول الله؟ ما أنا عليه و أصحابي))

"My Ummah will divide into seventy three sects. All of them will be in the fire except one." They said: "Which sect is this O Rasool of Allah?" He ﷺ said: "What I and my Sahabah are upon." [Reported by Abu Dawud, Tirmizi, Ibn Majah and Ibn Hanbal]

The Muslim community is the Islamic Ummah, which is one Ummah to the exclusion of the rest of the people. The blood and the property of the Muslims is one. They stand by each other, and they are one hand against the rest, even though their understanding and Ijtihadaat may differ.

Thus, there is a great difference between the jama'aatul muslimeen (Muslim community) and a group from the Muslims. It is wrong to bring evidences relating to the Muslim community and apply them to a group from the Muslims.

Thus, the saying of Allah ﷻ;

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

"Truly! This, your Ummah is one Ummah, and I am your Lord, therefore worship Me (alone)." [TMQ 21:92]. And His ﷻ saying;

﴿وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

"And verily! This your Ummah is one Ummah, and I am your Lord, so keep your duty to me." [TMQ 23:52]. And his ﷻ saying;

((مثل المؤمنين في توادهم و تراحمهم و تعاطفهم مثل الجسد،
إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر و الحمى))

"The similitude of the believers in their mutual love, compassion and sympathy is like that of a body. If one part of the body hurts then the entire body responds to it with sleeplessness and fever." [Reported by Bukhari, Muslim and Ahmad]. What is meant in these ayaat is the whole of the Islamic Ummah and not a group from the Muslims. If any group considers its work to be that of the Muslim community, then this is a clear mistake and strange understanding, that will lead to dangerous consequences; not least of which is considering the one who is not with them as not being part of the brotherhood, and being like the one who has left his deen, separated himself from the community, and deviated into the fire.

As for their view that prohibits the presence of many groups, using the following evidences:

﴿وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَاءهُمُ الْبَيِّنَاتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

"And be not as those who were divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." [TMQ 3:105]. And His ﷻ saying;

﴿إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعاً لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ﴾

"Verily, those who divided their religion and break up into sects, you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do." [TMQ 6:159].

These evidences are also not applicable to the reality for which they have been used.

These two ayaat have nothing to do with the subject of groups. Their subject is the beliefs and not the Shar'ee rules. The tafseer of 'be not as those who were divided and differed among themselves after the clear proofs had come to them' is that it means the clear beliefs and definite proofs. It is the Jews and Christians that are being mentioned here:

﴿وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

'It is they for whom there is an awful torment.' Imam al-Baydawi says about this verse:

﴿وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ﴾

"Be not as those who divided and differed among themselves' such as the Jews and Christians, who differed in: *Tawheed* (divine unity), removing any elements of *tanzeeh* (anthropormorphism) and the conditions of the Last Day, as defined by:

﴿مِن بَعْدِ مَا جَاءهُمُ الْبَيِّنَاتُ﴾

'after the clear proofs had come to them.' The signs and proofs that clarify the truth must be agreed upon. It is most apparent that the prohibition is specific to the division over the *Usool* (beliefs) and not the *furu'* (ahkam), became to his ﷺ saying:

((من اجتهد فأصاب فله أجران ومن أخطأ فله أجر واحد))

"Whosoever made *Ijtihaad* and was right, he shall get two rewards and whosoever made a mistake, he will get one reward." And

﴿وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

'It is they for whom there is an awful torment.' is a threat to those who were divided, and a warning to those who emulate them."

In other words, the group that works to change the reality is distinguished from other groups by Shar'ee rules. It differs from others, and other groups differ with it regarding the Shar'ee rules. It is a Muslim group and its 'Aqeedah is Islamic. Its disagreement with others is not

over 'Aqeedah, rather it is to do with rules. That is why this ayah takes a person outside of the deen if he goes against the 'Aqeedah of the Muslims, and not if he disagrees about rules. Definitely, this ayah has nothing to do with the subject of the plurality of *Ijtihaad*.

If it is said that the ayah is *'aamm* (general), and what is considered is 'the generality of the wording and not the specificity of the cause', we respond by saying that; 'the generality does not go beyond the subject for which it was revealed'. It is general regarding the contradiction in beliefs and nothing else. This is from one perspective. From another perspective, their understanding contradicts the ahadith that permit difference in *Ijtihaad*. From a third perspective, their understanding means that separation from them is separation from the deen.

As for the second ayah;

﴿إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعاً لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ﴾

"Verily, those who divided their religion and break up into sects, you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do." [TMQ 6:159] Ibn Katheer said; [Mujahid, Qatadah, ad-Dahhaak and as-Suddi said; 'This ayah was revealed regarding the Jews and Christians.' 'A'ishah ﵂ narrated that the Rasool of Allah ﷺ told her:

((هم أصحاب البدع))

"They are the people of Bid'ah (innovation) and they were shi'ah (factions)" ie sects like the people of milal (different religions) and nihal (different creeds), whims and misguidance. Allah ﷻ cleared His Messenger ﷺ from what they were upon. In the reading of Hamzah and al-Kasa'i, that 'Ali b. Abi Talib said regarding the ayah:

﴿إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ﴾

'Verily, those who divided their religion' ie they abandoned their religion with which they were enjoined, and they are the Jews and Christians;

﴿لَّسْتَ مِنْهُمْ فِي شَيْءٍ﴾

'You (O Muhammad ﷺ) have nothing to do with them in the least.'] Al-Baydawi says: [ie they became divided, so some of them believed and some disbelieved and they split up over this.]

Indeed, disagreement in the beliefs is different from the *furu'* (rules). Regarding beliefs, the disagreement in these evidences and many others has been forbidden, so that we do not become like the Jews and Christians, who differed over their Prophets and left their deen to follow bid'ah (innovation) and falsehood, and became sects, ie milal and nihal. This is explained by the saying of Allah ﷻ:

﴿وَلَـــكِنِ اخْتَلَفُواْ فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ﴾

"But they differed - some of them believed and others disbelieved." [TMQ 2:253]. Thus, the subject is one of Imaan and Kufr. As for disagreement in the *furu'* (the rules) there are numerous evidences that permit different understandings within the text and its meaning but not outside it. This matter is known by necessity by the Muslim scholars. It is too simplistic and naive to use the evidences prohibiting disagreement in beliefs as a proof for the prohibition of plurality of groups, as long as these groups are based on the Shar'ee rules.

As for the evidences:

((ستكون هنات و هنات. فمن أراد أن يفرق أمر هذه الأمة وهي جميع فضربوه بالسيف كائناً من كان))

"There will be flaws and faults, so whosoever wanted to divide the matter of this Ummah while she is gathered, strike him with the sword, whoever he may be." And

((من فرق ليس منا))

"Whosoever divides is not one of us." And

((دعانا النبي فبايعناه. فقال فيما أخذ علينا أن بايعناه
على السمع و الطاعة في منشطنا و مكرهنا، و عسرنا
و يسرنا، و أثرة علينا، وأن لا ننازع الأمر أهله قال
إلا أن تروا كفراً بواحاً عندكم من الله فيه برهان))

"The Rasool of Allah ﷺ called us and we gave him our bai'ah, so he said that he would take from us a bai'ah that entails us to hear and obey, willingly or unwillingly, in case of hardship and in evil circumstances; and that we would not dispute with the people in authority, unless we witness a kufr buwah (flagrant act of disbelief) for which we have proof from Allah ﷻ."

These evidences are related to the Khaleefah, his bai'ah, obedience to him and the prohibition of rebelling against him, except in a situation where he manifests open kufr.

If someone comes to fight him, wishing to divide the unity of this Ummah, then let him be struck with the sword, whoever he is. These evidences have no connection, whether close or remote, to the subject of the group from the Muslims. The group does not take the same rules of the Khaleefah nor does it represent him, rather it only works to establish the Khaleefah and account him.

The ahadith

((يد الله مع الجماعة))

"The hand of Allah is with the jama'ah.", and the hadith,

((الجماعة رحمة و الفرقة عذاب))

"The jama'ah is mercy, and division is torment", have nothing to do with prohibition of plurality of groups. Muslims will feel the mercy, living under the shadow of the Muslim community or a group from the

Muslims. As for the separation and division, it enables Shaytan to get closer to the Muslim, upon which the following saying of the Messenger ﷺ applies:

"Indeed, the wolf only eats the straying sheep." This implies the punishment. There is nothing in the *mantuq* (wording) or *mafhum* (meaning) of these two ahadith that indicates the obligation of uniting the Islamic work to establish the rule of Allah ﷻ.

These are the Shar'ee evidences that are used to prohibit plurality of groups, and none of them apply to what has been cited.

As for the rational justifications that have been mentioned, and the negative effects of having many groups; none of this prevents, prohibits or obliges anything. Rather what prevents, prohibits or obliges is only the Shar'a. The bad reality is understood as it is and its essence is understood precisely. Then we go to the Shar'a to get the evidences, which oblige or prohibit, for treating this reality. Hence, we cannot take any Shar'ee rules from the reality.

THE PERMISSIBILITY FOR PLURALITY OF GROUPS

It has been clarified that the evidences used to oblige unity of the Islamic work cannot be considered as evidence. However, this does not mean that the other opinion, which permits the plurality of groups, has become legitimate. This is because the negation of a matter does not prove its opposite. There must be evidences that demonstrate the correctness of the *istidlaal* (deduction), and precision of the *istinbaat* (inference). So what are these evidences?

Indeed, the evidences that permit disagreement in the *furu'* (rules) and not the *Usul* (beliefs) are innumerable. The Sunnah has indicated the permissibility of disagreement in *furu'*. Hence we find the Sahabah disagreeing amongst themselves, as well as the Tabi'in and the scholars of the *Salaf* (pious predecessors). As for the prohibition of disagreements, it came regarding the disagreements of the Kuffar, which was about the fundamentals of the deen and not in the *furu'*. For example the

disagreements they had over the Prophets, the Day of Resurrection, life, death and their books, until they became sects, parties, and *milal* and *nihal*. They went away from the truth revealed by Allah ﷻ to their Prophets, and deviated their Prophets' followers. He ﷻ said;

﴿فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ﴾

"Then the sects differed, so woe unto the disbelievers from the meeting of a great Day." [TMQ 19:37] Thus, Allah ﷻ warned us about the disagreements like those of the Kuffar.

The Messenger ﷺ accepted, at the day of the trench, the different understandings of the Sahabah for his ﷺ words;

((من كان سامعاً مطيعاً فلا يصلينَّ العصر الا ببني قريظة))

"Whosoever hears and obeys, let him not pray 'Asr (prayer) except in Bani Qurayza." [Sirah Ibn Hisham]

The following things are deduced from this hadith:

1- The *Mujtahid* will make mistakes and get things right. The fact that he is a *mujtahid* does not mean he does not make mistakes.

2- The rule deduced by the *Mujtahid* is considered a Shar'ee rule, even if it was a mistake.

3- The *Mujtahid* who has made a mistake does not know that he has made a mistake. If he had known then he would not be allowed to remain in his error. Rather his understanding is more weighty, in his view, than the understanding of others.

4- The *mujtahid* is rewarded by Allah ﷻ, whether he was right or wrong, though the reward is different.

The Imams (the scholars) agreed that the sin is removed from the Mujtahideen regarding the Shar'ee rules that pertain to speculative issues

in jurisprudence.

Al-Qurtubi (may Allah have mercy on him) says in his tafseer; "The Sahabah still continued to differ regarding the rules of the incidents, though they remained in harmony." Al-Baghdadi reported the following saying of 'Umar b. 'Abdul-'Azeez ﷺ in his book 'Al-Faqeeh wal Mutafaqqih'; "I would have not been pleased if the Ashab (Companions) of Mohammed did not differ, because if they did not differ, there would not have been a permission (for us to differ)."

Many books have been written by great Muslim scholar that clarify the reasons for disagreement.

One of these reasons is that man's understanding, by his very nature, will differ from one person to another. Their abilities differ and so does their understanding. Hence, different *ijtihadaat* and *istinbaat* existed since the age of the Sahabah until our age today, and this will remain until the Day of Judgement. One of these reasons is the fact that the nature of the Shar'a forces the Muslims to differ, and there is a mercy in that.

- The difference in the *qira'aat* (readings) leads to differences in understanding. Every *mujtahid* will have an understanding in accordance to his reading. This is like the disagreement regarding the ayah of Wudu (ablution) in regards to whether the feet should be washed or be wiped?

- The ulamaa' and *fuqahaa'* differed on certin ahadith. A hadith may be *Sahih* (authentic) for one scholar but not for another, depending upon the method employed by the scholar in accepting or rejecting ahadith. For instance let's take the example of the *Mursal* hadith. The *Muhaddithun* (hadith experts), *Usuliyyoon* (scholars of the foundations of jurisprudence) and *Fuqahaa'* (jurists) from the a'immah of this Ummah, have differed on the use of *Mursal* hadith as proof. Some used it as proof whilst others did not, considering it a *Munqati'* hadith (ie an hadith that had a break in the chain of transmission.)

- The conflict of evidences is another reason for difference. For example, some texts prohibited the use of something that is *najas* (impurity) or something that is haraam for medical purposes, as in the hadith,

((إن الله أنزل الداء و الدواء و جعل لكل داء دواء،
فتداووا، ولا تتداووا بحرام))

"Verily, Allah ﷻ revealed the disease and the cure, and for every disease he has given a cure. So do not cure with the Haraam." [Reported by Abu Dawud], whilst other texts permitted the use of the *najas* (impurity) or haraam substance, as in the hadith:

((أن النبي ﷺ رخّص لعبد الحمن بن عوف و الزبير في
لبس الحرير لحِكَّة كانت بهما))

"That the Prophet ﷺ permitted 'Abd ar-Rahman b. 'Awf and ah-Zubayr to wear silk because they suffered from itching" and like the hadith,

((كان المسلمون يتداوون بأبوال الإبل لا يرون بها بأساً))

"The Muslims used to use the urine of camels as medicine and they did not see anything wrong in that." [Reported by Bukhari]

- When there is no clear text regarding an issue, then the method of finding the rule of Allah ﷻ will be by *Ijtihaad*, and *Ijtihaad* is a speculative rule prone to disagreement.

- The expansive nature of the Arabic language in its meanings is also a cause for difference. The presence of *Ishtiraak* (homonyms), *Haqeeqah* (literal meaning), *Majaz* (the metaphorical), *Mutlaq* (absolute) and *Muqayyad* (restricted), *'aamm* (general) and *Khaas* (specific) illustrates this. Thus, the nature of the Arabic language in which the revelation was sent down, is that its expressions and syntax are open to different meanings and diverse indications.

Thus, the saying of Allah ﷻ regarding the divorced women;

﴿يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلاَثَةَ قُرُوَءٍ﴾

"And divorced women shall wait (as regards their marriage) for three Quru." [TMQ 2:228]. The word (quru') in Arabic can mean either pure or the time of menstruation. But which meaning is intended? This was one of the reasons for the disagreement of the *Fuqahaa'* (jurists) regarding this subject.

This is regarding the Sharee'ah in general. But does any of what has been mentioned apply to the subject under discussion? In other words, does the permissibility of disagreement in the Shar'ee rules, which is accepted by the Shar'a, allow the plurality of movements, groups or parties working for change? Or does this subject have its own specific evidences which exclude it from the original rule?

The group or party is established on a Shar'ee understanding of texts that have the propensity to be understood in different ways, just like any other Shar'ee understanding is, except for that concerning the definite rules. The Shar'ee rules adopted by the group are Shar'ee rules that have been deduced, and are liable to be correct or mistaken. It is not allowed for a Muslim who sees many errors in a group to work with it. Rather he should advise it and search for the group that will relieve him of the sin in front of Allah ﷻ through him working with it. As we have mentioned, the nature of people, their scholars, the Shar'a and Arabic language all indicate that it is permissible to have multiple understandings. This is what justifies the presence of more than one group. There is no harm in this, as long as it is not more than disagreement in understanding. In that case the work with the group or party that is closest to the truth becomes an obligation.

In addition there is the ayah:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ﴾

"And let there arise out of you a group inviting to all that is khayr (Islam), enjoining the ma'roof (good) and forbidding the munkar (evil). And it is they who are successful." [TMQ 3:104]

The order in this ayah is focussed on the obligation of establishing at

least one group whose work will be the following; calling to the *Khayr* (Islam), enjoinng the *ma'roof* (good) and forbidding the *munkar* (evil). The ayah does not mean the presence of one group. Otherwise He ﷻ would have said: 'Ummah waahidah (one Ummah).' Rather what has been ordered is the type of group whose work will be da'wah, enjoining the *ma'roof* and forbidding the *munkar*. This fard is a fard of sufficiency and its obligation is realised by the presence of one group. As for when more than one group exists, because of the different understandings of the work to be done, there is nothing wrong with that. This type of expression has been repeated in hundreds of ayaat and ahadith. For example the hadith;

"Whosover amongst you sees a *munkar*, let him change it with his hand..." It does not mean one *munkar*, but the type of *munkar*.

Abu al-A'la al-Mawdudi (may Allah have mercy on him) mentioned the following in his book 'Islamic concepts regarding religion and state' under the chapter on: The obligation of enjoning the *ma'roof* and forbidding the *munkar*; "What is apparant from the partative in the ayah;

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾

'And let there arise out of you a group inviting to all that is khair (Islam).' It does not mean that the Muslims are ordered to have a group that will undertake the obligation of da'wah to Islam, enjoining the *ma'roof* and forbidding the *munkar*, whilst it is not an obligation on the rest of the Muslims to undertake this task in origin. Rather its meaning is the obligation that the Ummah should not be at any time without -at least- one group that will guard the light coming from the lamp of truth and goodness, and struggle against the darkness of evil and dangers of falsehood. When no such group exists amongst the Muslims, then it is impossible for the Ummah to be saved from the curse and severe punishment of Allah ﷻ, let alone be the best Ummah brought forth for mankind."

Based on what we have mentioned previously:

- We must know very well that whatever the Shar'a approves is a mercy. If it turned into an affliction then that is because of the misunderstanding of the Muslims and nothing else. Look at the exalted *Fiqh* of two great Imaams of this Ummah; it has been mentioned in 'Shuzuur az-Zahab' (Fragments of gold) that the students of Shafi'i came to him one day complaining how he visits Imaam Ahmad b. Hanbal, while they dispute with his students because of their differences in opinions. Shafi'i said;

"They say; 'Ahmad visits you and you visit him',

I say; 'The virtues do not separate from his home.

If he visits me, then thanks to him, and if I visit him, this is because of his grace.

In both situations the grace is for him.'"

A similar thing happened with the students of Imaam Ahmad and him. So Imaam Ahmad told them;

"If we differ in lineage, then a knowledge which we have put in the position of a father unites us; If the water of the seas differ, we are all fresh (water) that streams out from one vessel."

- Whosoever wishes to unite all the Muslims on one action, besides his negligence of the reality of Shar'a and the reality of people, we say to him what Imaam Malik said to Harun ar-Rasheed when Harun ar-Rasheed wanted to adopt Malik's understanding and *mazhab* (school of thought) and make it binding on the people and forbid them from (following) the understanding of others; "Do not make narrow for the Muslims that which Allah ﷻ has made wide for them."

- When the Kaafir states and the regimes under their control see a group or groups working seriously to establish the rule of Allah ﷻ, in addition to using harsh measures against them and spreading rumours, they try to derail these groups or cause them to fail by establishing groups which are under their control. If we assume that having more than one group is not allowed, this means the group must unite with all the other groups, and thus include the good and the bad. But what is required is the

opposite, where we have to throw away the bad, and keep the good that benefits the people.

- Since this suggestion, (the obligation of uniting the Islamic work and prohibiting the plurality of groups) contradicts the reality of the Shar'a, human beings and the language in which the revelation was sent down. Then this is an impossible suggestion to realise. Discussing it will remain a distraction from what is more important, which is the work to establish the Khilafah. The statement that Allah ﷻ does not help the Muslims, unless they unite, is an baseless judgement that is unacceptable. Rather, Allah ﷻ does not help the Muslims unless they adhere to the Shar'a and hold fast to the rope of Allah ﷻ and fulfill His command. Allah ﷻ will help them even if they are few. For the one person committed to the truth counts as many, while the many people who are on the falsehood are like the scum (of the sea).

It remains to mention a word on this subject, that the presence of the Khaleefah and the Islamic State is the most important aspect that unites the Muslims; there is no unification without it. The understandings will remain different, but we are ordered to obey the Khaleefah. The Imaam adopts, and by his adoption he settles the dispute, but he does not prevent the dispute or remove it. His order must be obeyed openly and secretly by the Muslims. As for the Ameer of a party, his order is obeyed within the party and he settles the dispute between the members of the party and not the Muslims at large.

SHOULD THE MOVEMENT BE REGIONAL OR GLOBAL?

There are some Muslims who suggest that the Islamic movement should be universal, because Islam is a universal deen, and Muhammad ﷺ was sent to the whole of mankind. Besides that, in reality the Islamic movement faces universal movements. Moreover the enormity of the tasks required by the Islamic change imposes the need for universality. People who hold this view cite the following Qur'anic proofs;

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾

"Thus We have made you a just nation, that you be witnesses over mankind and the Messenger ﷺ be a witness over you."[TMQ 2:143]. And

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعاً﴾

"Say:(O Muhammad ﷺ): 'O mankind! Verily, I am sent to you all as the Messenger of Allah.'" [TMQ 7:158]. And also

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيراً وَنَذِيراً﴾

"And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most men know not." [TMQ 34:28]. Hence we find the Messenger ﷺ directed his da'wah to the whole world, to every force, camp or King. Thus, he wrote to Najashi (the King of Abysinnia), Heraclius (the emperor of Rome), Muqawqis (the emperor of the Copts) and Kisra (the emperor of Persia). It is not allowed for the Islamic work to remain isolated like the work in a single shop or a single field and to let the Islamic effort remain a cry coming from only one valley.

Indeed, Islam as a deen is universal in its 'Aqeedah and system.

Allah ﷻ is the Creator of everything, the Manager of affairs, the Most Knowledgeable and Most Informed, to whom the weak and needy human being, who has been created from a worthless fluid (semen), must turn. Thus, Allah ﷻ is the Creator of man and he is the Rabb (Lord) of every human being. Man's existence is linked to the purpose of his creation, which is worship. His existence is also linked with that which comes after life, the Resurrection, Paradise, Hellfire, requital for Iman, Kufr, obedience and disobedience. The truth of the 'Aqeedah must be transmitted and conveyed to everyone;

﴿لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ﴾

"So that those who were destroyed (for their rejection of Iman) might be destroyed after a clear evidence, and thsoe who were to live (believers) might live after a clear evidence." [TMQ 8:42]

The system that Allah ﷻ revealed to His Messenger that emanates from the Islamic 'Aqeedah, is the system for man as a man, irrespective

of his colour, race or position.

Indeed, Islam is a universal deen. It obliges that the seed of establishing the Islamic State be a universal seed. Consequently, Islam obliges the group to prepare itself to take up this task. That is why, in origin, the group must not look at its work in a narrow manner or restrict itself to the country in which it works. It must not accept patchwork or gradual proposals, which accept the truth in parts only and deprive the truth of its radicalism. Rather, the group should see that it must save mankind from the stupidity of kufr, and the falsehood of shirk, whatever forms they may take to the truth, which can only be one. In the past people used to look upon idols as benefiting them and that benefit and harm was in their hands. Today people look upon certain thoughts as bringing benefit and containing good, while seeing others as causing harm. The group should look at the matter and adopt its culture on this basis. Its work and path are drawn on this basis, so if it followed it without deviation and remained patient on what may confront it and did not falter, compromise or be pliant, then Allah ﷻ will have prepared it (practically and theoretically) to undertake this task universally, which will be after establishing the Islamic State. The group, in terms of thought, is universal, and in terms of work, it cannot go beyond the fact that it is a group that works in a particular place to establish the Khilafah State. Consequently, it is the Khilafah State that will undertake this great task.

One point remains to be mentioned. It is the fact that the Muslim lands are intentionally divided into many states and the Muslims in these lands generally live in similar atmospheres, though there are differences in some partial issues that do not change the method or prevent the expansion of one organised work to more than one country. This expansion gives strength to the group and increases its awareness and more effective. It also makes the establishment of the Khilafah State in one area liable to expansion and spread. This helps the group to undertake the task that will follow the establishment of the State. It will prepare the State to enter the stage of global struggle. In both these situations, the group would rely on the Help of Allah ﷻ.

SHOULD THE WORK BE PARTIAL OR COMPREHENSIVE AND BALANCED?

There are also Muslim activists who put forward the idea of integration

and balance required in the present Islamic work, whilst others suggest the partial approach or the excessive approach.

The integral approach means the impermissibility of restricting it to one aspect or partial thing to the exclusion of other parts and aspects. Part of the characteristics of the Islamic methodology is that it has a system of worship, an economic system, a social system, a political system and a military system. The first Islamic work in the time of the Prophethood was also complete. Thus, the Rasool of Allah ﷺ adhered to and followed the Islamic work in all its aspects. Whether in the field or in moral instruction, he was a *Murabbi* (educator), in the field of education he was a teacher, in the field of Jihaad he was a leader, and in planning he was a guide. The Islamic work obliges us to follow the footsteps of the Rasool ﷺ in all times and places, and there is no choice in whether to follow his way or not.

In contrast to this is the partial approach in the Islamic work, which is to restrict oneself to one aspect of the Islamic work. They adhere to this only, and do not overstep it. They only believe in this partial work and reject everything else. Partial work causes plurality and fragmentation in the work, and scatters the efforts of the people. The Qur'an rejected the partial work for the Children of Israel. He ﷻ says;

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء
مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ﴾

"Do you believe in a part of the scripture and reject a part? Then what is the recompense of those who do so among you, except disgrace in this life, and on the Day of Resurrection they shall be consigned to the most grievous torment." [TMQ 2:85]. The protagonists also add that the challenge of *Jahilliyah* and its solidarity obliges integration in the Islamic work.

This group of Muslim activists thinks that there should be a balance in giving every part of the integrated Islamic work its due weight and measure, otherwise it will lead to deficiency in some things and

excessiveness in others. This balance requires the consideration of the logic of priorities.

In short, the idea of integration deals with Islam as a whole. Thus the group's work must be characterised by comprehensiveness. Balance obliges that one be concerned with every aspect, according to values and measures suitable for each one. There should be no increase in it, otherwise this will lead to exaggeration, neither should there be deficiency, otherwise this will lead to defects.

The laws of integration and balance control the nature of things and actions. They are laws that are observed by the Muslim and the non-Muslim. He feels the importance of their presence in his life, and he works to realise them, so that the results come as intended.

However one must notice that judgement on the integration of things and achieving their balance depends on the mind, as opposed to judgement on actions, which relies on the Shar'a.

That is because the mind comprehends the reality of things and the elements that make up the reality and fixed ratios. This is the area of the people of expertise, and the following hadith of the Messenger ﷺ applies to it;

((أنتم أعلم بأمر دنياكم))

"You are are more knowledgeable about the affairs of your dunya." [Reported by Muslim].

So the farmer, doctor, engines and mechanic, each one of them is expert in his field and its rules. Each one tries to achieve this law (of integration and balance).

As for the actions, they are determined by Allah ﷻ, and the following hadith of the Messenger ﷺ applies to them;

((كل عمل ليس عليه أمرنا فهو رد))

"Every action which is not based on our matter (deen) is rejected." [Reported by Bukhari and Muslim]. The following Shar'ee principle also applies to them:

(الحسن ما حسنه الشرع، و القبيح ما قبحه الشرع)

'In origin, actions are adhered to according the Shar'ee rule.' That is because judging upon actions as hasan (good) or qubh (reprehensible) is subject to man's consideration of this action and not from the action itself. The Muslim will judge upon his actions according to the thoughts he believes in. If the action is according to the orders and prohibitions of Allah ﷻ then it is hasan (good), otherwise it is qabeeh (reprehensible). The Shar'ee principle states: 'The hasan is what the Sharee'ah has defined as hasan and qubh is what the Shar'a has defined as qubh.'

Therefore, when the Muslim wishes to realise integration and balance in things, he depends upon his mind like any other human being. As for when he wishes to realise it in actions, it must be according to the Shar'ee rule.

There is another issue that is, the law of integration and balance takes into consideration the size of the work required by the Shar'a without being exceeded. This requires the following details;

Islam is complete. All Muslims, ie the Islamic Ummah, undertake the whole of Islam.

The Islamic Ummah consists of individuals, groups and the Khaleefah.

Each one of these has been entrusted with rules specific to them.

Thus, the individual Muslim undertakes what the Shar'a requires of him as an individual. The group undertakes what is required from it as a group. The Khaleefah undertakes what he has been ordered to undertake as a Khaleefah.

If the Muslims, as individuals, undertook all that they are required to undertake, just like the jama'ah (group/s) and the Khaleefah, then the completeness and comprehensiveness of the work will have been realised. Any shortcoming (in the individual, group or Khaleefah) regarding the

obligations will make the one with the shortcoming deficient in regards to what was required from him and he will be sinful.

Complete Islam cannot exist completely without the presence of a Khaleefah. The fact that many of the rules of the deen depend upon his presence makes his presence an obligation, and the work to establish a Khaleefah an obligation. Consequently having a group that works to establish the Khaleefah is a Shar'ee obligation. Thus, the group undertakes everything required to establish the deen through the establishment of the Khilafah State. This is what is known as the work to resume the Islamic way of life. This is the totality required from it by Shar'a, and it is not the whole of the deen, which it cannot deal with, neither is it entrusted to undertake it. Rather it is prohibited by the Shar'a from undertaking the implementation of many rules, like the Hudood for example. Thus the group does not take up the role of the Khaleefah; it rather works to establish the Khaleefah so that he can undertake what is required of him;

((فالأمير الذي على الناس راع وهو مسؤول عن رعيته))

"The Ameer for the people is a Shepherd and he is responsible for his flock." [Reported by Muslim]

((... فإن الله سائلهم عما استرعاهم))

"...Indeed Allah will ask about what He has entrusted them with." [Reported by Muslim]

Here we would like to draw attention to the fact that the Muslim believes in Islam completely and calls to it in general. However, he adopts in detail what he needs in order to perform what is required of him by the Shar'a, and what is required of him from the group that he works with. He will be accounted for any deficiency in these details by Allah ﷻ. Similarly, the Khaleefah will undertake what is required by the Shar'a as an individual. So he prays, fasts, makes Hajj, gives zakah and looks after his parents, and he abstains from adultery, usury, lying and deception. He also undertakes what the Shar'a requires from him as Khaleefah. So, he passes laws, declares Jihaad, protects the Muslims, rules by what Allah ﷻ has revealed and applies the Hudood. Allah ﷻ will account him for any

deficiency in any of these.

This is the reality on which the Shar'ee rules apply. It must be clear for the group so that it can distinguish between what is required from it and what is not required. Hence what is required from the Khaleefah is not required from the group. If the group defined its reality, it will be able to define the magnitude of what is required from it, and hence will be accounted for it. This is from the angle of integration.

After the group has defined what is required from it, it will lose the required balance if it restricted itself to one aspect of what is required, to the exclusion of another aspect, or it only concentrated on one aspect, and gave it more attention than it deserves at the expense of another aspect, or if it did not consider the priorities in its work. However we must remember that it is the Shar'a and not the mind that decides what the priorities are. Thus the work of the group is political, and it is established on an ideology which it wishes to be implemented upon the Islamic Ummah. The 'Aqeedah takes the prime position in the da'wah, because it is the basis upon which every branch is established, and to which all the Shar'ee rules are related. Concentrating on the establishment of the Khilafah must have a wide scope, because many rules are dependent on it, and that is why it is known as the 'Crown of the Furood (obligations).'

Therefore, if the group strives to realise its integration and balance outside this viewpoint, then it has charged itself with what Allah ﷻ has not charged it with. It will continue to complain of deficiency and inbalance as it complains of plurality. It will become a group that complains and weeps, and loses its way because it has lost its compass of direction.

If the characteristics of the Islamic methodology are that it has a system of worship, economic system, social system, political system and military system, then what is the group's linkage with all these systems?

The group has been established to establish the Rule of Allah ﷻ. When the Rule of Allah ﷻ has been established, then the various Islamic systems have been established.

In the economic system, there are Shar'ee rules relating to land and ownership, and other rules relating to manufacture, and domestic and foreign trade. The Legislator has entrusted all of these rules and other such rules to the Khaleefah. It is the Khaleefah and not the group that assumes the responsibility of looking after them.

In the political system, the State is established on principles and pillars laid down by the Shar'a, such as the Khaleefah, the *mu'awineen* (assisstants) to the *wulaah* (governors), *qudaah* (judges), administrative system and the *majlis al-Ummah* (Council of the Ummah). The Khaleefah has his mandatory powers and so do the *mu'awineen* (assisstants) and the *wulaah* (governors). The army has its tasks, and the administrative system has its area. What has the group got to do with any of these things?

The Islamic armies and their preparation are to realise the aim for which they exist, which is to convey the Islamic da'wah to the world. The preparation has to be on the global level and not just on the tactical level, where the Muslim learns how to disassemble his machine gun, use it and throw a grenade. It is well known that there are weapons that an individual possesses, and weapons that only states can possess. This necessitates that the training be of a sophisticated level using tanks, artillery, aeroplanes, nuclear power, and outer space. Laboratories, arms factories, airports, and training centres should also be established; and many other things beside what we have mentioned. So what has the group got to do with any of these things? The Messenger ﷺ, when he used to prepare and train his Sahabah, did not do that as someone responsible for a group; rather he did that as a ruler of a State. The emulation of the Messenger ﷺ should not go beyond this view.

It is not the duty of the group to assume the responsibility for these systems. Rather the group has to establish the Khaleefah who, in his role, realises these systems because that is his responsibility. If the Ummah neglected the establishment of the Khaleefah, and tried to undertake his tasks, then it has distorted the Shar'a.

The group is obliged to adopt intellectually the systems which it wishes the people to be ruled by when Allah ﷻ grants them the ability to to this. Thus the group sets out the structure of the Islamic system and the constitution of the State. It gives a general picture of the rules of Islam

to the people, so that they can see its ability to solve their problems. They then proceed towards achieving the worship of Allah ﷻ, by implementing the pure Sharee'ah rules and enjoying their blessing.

As for the small part (of Islam) mentioned by those who hold an opinion about carrying only a small part; if they are charitable or ethical societies, or societies that are established on a single Shar'ee rule, such as taking care of the Qur'an, then such associations are acceptable, as long as their members come together on a Shar'ee rule. However, if they claim that through this work they want to establish the deen, then we say to them they have deviated from the planned Shar'ee method, and their partial work becomes rejected.

The group that works to restore the ruling by what Allah ﷻ has revealed should fulfill what is necessary for it, namely: it should not take the rules of the Khaleefah, or the rules of the individual for itself, and not consider itself to be the whole Muslim community but rather a group from the Muslim community, and define its objective as the establishment of Allah's ﷻ rule and the resumption of the Islamic way of life. It should adopt then everything it needs in the work to achieve its objective, so it should adopt the correct understanding of the Islamic 'Aqeedah and the thoughts that relate to it, and prepare its shabab properly with the 'Aqeedah it adopts. It should also adopt the method that will help it to achieve the objective, the constitution with which the people would be ruled, and also the thoughts that help to show clearly the fallacy of the false thoughts prevalent amongst Muslims, corrected the erroneous concepts. It should also demand that the individual who works with the group should fulfil his individual requirements so as to become a pious Muslim individual. So he should fulfil the requirements in things such as the beliefs, worships, societal transactions and morals. It should focus its work on establishing the Islamic society, whose relationships are based on Islam, and guarded by the Khilafah State. Then it should monitor the actions of the rulers and their masters so as to know what is planned for the Muslims. The group should expose this to the people, and in its place it should adopt what is good for the Ummah; the Shar'ee rules. It should work to practically seize the power from those *Taghut* who treat the Muslims ruthlessly. If all this has been done then this group would have fulfilled all that is necessary for it.

The culture of the group should be extensive, and the field of its work should be wide. Consequently, the group must undertake everything that is required, and this encompasses many things. It should perform the actions with the required balance, so it does not turn into an athletic, ethical association or an economic institution... rather it preserves its political approach and political work. Thus, its thoughts are those of looking after the affairs and the adoption of the Ummah's interests.

Therefore, partial work in the aforementioned manner is rejected. The wide approach of the group that encompasses what is required and what is not required from it, is also an erroneous understanding that is rejected.

10
Gradualism (tadarruj)

We want to look at, treat and demonstrate the corruption of the idea of gradualism in the adoption of Islam, and the ideas that result from this idea, such as the permission for Muslims to participate in the current systems. The view that Democracy is from Islam is an attempt to make Islam more acceptable to the mind. This is because these thoughts have a strong relationship with the work of some groups in bringing change.

So what is gradualism? What does it include according to those who hold this view? What are its justifications? What is the Shar'ee rule regarding it?

When the Muslims reached the abyss of spiritual weakness, material and intellectual backwardness and political decline, their thoughts came to reflect their bad situation. Those who adhered to Islam came to have thoughts that did not reflect the truth of Islam and its viewpoint towards life, rather they reflected a misunderstanding and a lack of comprehension of the facts of Islam and its view of life. The Kaafir colonialist, who came to control the affairs of the Muslims, was able to change them as he wished, and implant its own concepts and criteria amongst the Muslims. He planted his own thoughts, which bore fruits of different tastes; nice in the mouths of his enemies and sweet to their tongues. The round was to their benefit. The reason for this was not Islam, but rather its people, who had lost the clear adherence and the correct understanding. The Muslims tried to oppose this with an understanding that was affected by the reality and subject to their interests. However they were twisted attempts and lame steps that ended up in rapid failure and horrible surrender. Kufr continued to indulge itself freely in our lands without anyone to stop it or prevent it doing so. So how did the Kaafir colonialist attack Islam? And what was the response of the Muslims?

The Kaafir colonialist attacked Islam by accusing it of not being able to keep up with the time and provide solutions for the new problems. The Muslims responded by attempting to produce solutions from Islam that complied with the views of the capitalist system. Since the basis of the capitalist system completely contradicts the basis of Islam, they tried to reconcile the two contradictions. So they attempted to bring erroneous interpretations that produced erroneous concepts and criteria. These were then falsely attributed to the Shar'a. The aim was to harmoniseIslam and Capitalism and give the impression that Islam is able to keep up with the age. The result of this was that these solutions were adopted on the basis that they were Islamic thoughts, principles and criteria, and that Islam is understood by using them; even though adopting such thoughts meant leaving Islam and following the Capitalist system. Every call to reconciliation or every call that is affected by this idea is an invitation to adopt Kufr and abandon Islam. It also means carrying and inviting the Muslims to adopt the thoughts of kufr and abandon the true Islamic da'wah.

Therefore, when the Muslims during the declined periods tried to revive the Ummah with these thoughts, it made matters worse, and they were not able to take the Ummah out from the abyss that they were in, because they had descended into it themselves.

Hence, we began to hear mouths talking, whether intentionally or unintentionally, about the Islamic Sharee'ah, in an insolent way. They claimed that it is unreasonable, fourteen hundred years after the Messenger ﷺ was sent, to arbitrate with the same previous mentality. In their view, we must modernise in a way that proceeds with the circumstances and takes Islam to leadership again. They said it must be given the image of modernity. It must have the modern thoughts grafted on to it so that the hearts are habituated to it again. It should come out of its obscurity, and away from the accusations of the people. Thus, its old image was no longer acceptable.

Some Muslims came with thoughts from this perspective. For them they formed intellectual principles, defined their course and gave their new direction in life. These are what we called the thoughts of the declined age, which appeared during the prevalence of the corrupt western revival in our lands. At the time when those Muslims thought that

keeping up with the times, and benefiting from the western revived thought, was necessitated by the Shar'a so that Islam can stay on the level of the age.

So many thoughts, that served this orientation appeared, for example; 'religion is flexible and evolving', 'take and then demand', 'accept what agrees with the Shar'a or that which does not contradict the Shar'a', 'committing the lesser of two harms or evils', 'if you cannot take the whole of it, don't throw away most of it', 'gradualism in taking Islam', 'it is not rejected that rules change with the time and place', 'wherever there is an interest, that is the Shar'a of Allah.' These thoughts and their like became the intellectual standpoint or principle that they called the modern Islamic revival. Their most important protagonist was the freemason Jamal ud-deen al-Afghani and his freemason student Muhammad Abduh, who was known as the Shaykhul Islam.

These things were said by people with bad intentions and evil designs in mind, so as to separate the Muslims from the source of their strength and cause weakness in them, that would prevent them from establishing the command of Allah ﷻ once again.

Other people said these things out of good intentions and sound aims, thinking that these will be the healing balm for all the ailments of the Muslims today, in respect of the fall and decline of the Ummah.

The effect of such thoughts, whether uttered with good intentions or not, is the same. However, we warn the Muslims of the Kuffar's plots against this deen and advise them to discard these thoughts, whose futility has been proven in the reality. They do not yield any good, and nor do they ward off any evil. Indeed, Allah ﷻ has made made us the richest of people. In Islam there is everything we need, without the need for anything else. The nature of Islam itself obliges the method by which it should be taken. The Islamic deen has been revealed by Allah ﷻ to treat life's affairs. The Muslim has only to make *Ijtihaad* in the revealed Shar'ee texts, and not outside them, to know the Hukm of Allah ﷻ. The intellectual principles necessary for his life must be regulated by their Shar'ee evidences, because they are Shar'ee rules, which have detailed evidences. This method of *Ijtihaad* is fixed and the same; it is not allowed to alter it in any way. From this point, the basis of our revival starts,

exactly as it started before.

It is important to mention some of the regulated Shar'ee thoughts and principles that must control the minds of the Muslims, in order to guide their direction and determine their orientation, so that they work in accordance with them. For example; 'wherever the Shar'a lies, that is the interest and not the opposite', 'the basis of actions is that they are restricted to the Shar'ee rule', 'the basis of things is that they are permitted as long as there is no evidence of prohibition', 'the *hasan* (good) is what the Sharee'ah has said is *hasan* (good) and the *qabeeh* (reprehensible) is what the Shar'a has said is *qabeeh* (reprehensible)', 'the good is whatever pleases Allah ﷻ and bad is whatever angers Him', 'there is no rule before the revelation of the Shar'a', 'whosoever turns away from the Zikr of Allah ﷻ he will have a narrow difficult life', 'the Islamic Ummah is one Ummah to the exclusion of all other people', 'Islam does not accept patriotism, nationalism, socialism or Democracy', 'Islam is a unique way of life that differs completely from other ways of life.'

Familiarising ourselves with just some of the Shar'ee texts indicates clearly the importance of adhering to what the *Salaf us-Salih* (pious predecessors) used to follow and not to deviate from it to *ibtidaa'* (innovation). This is because every innovation in the deen is reprehensible.

The Messenger ﷺ said:

((وقد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً، أمراً بيناً، كتاب الله و سنة نبيّه))

"I have left you with something, which if you hold onto, you will never go astray. A clear matter; (which is the) Book of Allah and the Sunnah of His Prophet." [Sirah of Ibn Hisham]. The word 'never' includes us.

And he ﷺ said;

((... و تفترق أمتي على ثلاث و سبعين فرقة كلها في النار إلا

واحدة قالوا: ومن هي يا رسول الله؟ ما أنا عليه و أصحابي))

"My Ummah will be divided into 73 sects. All of them will go to the Hellfire except one. They (the Sahabah) asked; 'And who are they O Rasool of Allah?' He ﷺ said: 'I, and what my Sahabah are upon today.'" [Reported by Abu Dawud, at-Tirmizi, Ibn Majah and Ibn Hanbal]

He ﷺ said;

((تركتكم على المحجّة البيضاء لا يزيغ عنها بعدي إلا كل ضال))

"I have you left you on the resplendent proof, no one deviates from it after me except the one who has gone astray." [Reported by Ibn Majah and Ibn Hanbal]

He ﷺ said;

((خير الناس قرني ثم الذين يلونهم، ثم الذين يلونهم...))

"The best people are my generation, then those who came after, then those who came after them..." [Reported by Muslim]

He ﷺ said;

((إنه من يعش منكم فسيري اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، و كل بدعة في النار. عليكم بسنتي و سنة الخلفاء الراشدين المهديين، عضّوا عليها بالنواجذ))

"...Verily he among you who lives [long] will see great controversy. Beware of newly invented matters, for every invented matter is an innovation and every innovation is in the Fire... Keep yourselves to my Sunnah and to the sunnah of the rightly guided

Khulafaa' – cling to them stubbornly." [Reported by Abu Dawud and At-Tirmizi]

And he ﷺ said;

((كل عمل ليس عليه أمرنا فهو رد))

"Any action that is not according to our matter (deen) is rejected." [Reported by Bukhari and Muslim]

These ahadith invite us to follow the good and warn us againt innovation. The order of goodness indicates that the adherence weakens the further away one is from the time of the Messenger ﷺ. This gives the sense that the more distant the time is, the stronger and more stringent our adherence needs to be, and the more we need to investigate the truth, and the more we need to be sincere. This is because we have been ordered to cling to the Sunnah of the Messenger ﷺ and the sunnah of the righteous and guided Khulafaa', and remain on what the Messenger ﷺ and his Sahabah remained upon. So we must not innovate in the deen, or go into the newly invented matters, because the one who does this is rejected. So what is the way to ensure all of this in our days?

- We must preserve the Islamic 'Aqeedah clearly and purely in our hearts; it should not be affected by any obscure elements.

- We should drink from the pure and clear sources of Islam.

- We need to protect the regulated method of deducing rules, which prevents people's whims and personal opinions from infiltrating the Shar'ee rule.

- We should make Islam the most important thing in our life; more important than ourselves, our children, family, interests and desires, such that the Word of Allah ﷻ is the highest in ourselves, and that we do not put anything ahead of Allah ﷻ and His Messenger ﷺ and that we are in the same condition as the Muslims were in the time of the *Salaf as-Saalih* (pious predecessors).

- We should discard all the thoughts and filth of Kufr from our minds

and keep its excitement and glitter away from us. Just as the Sahabah (May Allah be pleased with them) discarded the filth of *Jahiliyyah* at the door of Islam and entered it pure and God-fearing.

All this requires that we go back to the beginning. Nothing will be better for the latter period of this Ummah than what was good for it in the beginning. This is a necessity no Muslim can do without, in every stage of his life. According to their closeness to or distance from this, their condition be determined as strong or weak.

After this introduction we can ask; What is gradualism? What does it include according to those who hold this view? What are the justifications given for it? And what is the Shar'a's position regarding it?

Gradualism means achieving the required Shar'ee rule in stages, and not all at one time. This is what they call *marhaliyyah*. The Muslim first implements or calls for a non-Shar'ee rule, which is closer to the Shar'ee rule than the previous one in his view. Then he gradually implements or calls for, a change from a non-Shar'ee rule that is closer than the previous one, to what the hukm Shar'ee is in his view. Then he gradually implements or calls for a change from a non-Shar'ee hukm to another non-Shar'ee hukm that is closer to the Shar'ee hukm, until he reaches, according to his opinion, to the hukm Shar'ee.

This also means the implementation of some Sharee'ah rules and keeping silent over the implementation of other, non-Shar'ee rules, until with time he reaches to the complete application of the Shar'a.

This kind of gradualism is not restricted by a fixed number of stages. Nor is it subject to regulatory principles for those who advocate it. A single rule may take one, two, three or more stages. In this kind of gradualism, the situations and circumstances have a clear effect in defining the number of stages. They may be few or many, and the time period of each stage may be long or short.

The idea of gradualism may include thoughts related to the 'Aqeedah, for example the acceptance of the statement that Socialism is from Islam, or that Democracy is from Islam. It may include Shar'ee rules, such accepting a woman wears a dress that reaches little below the knees,

waiting in a following stage, that she wears according to the Shar'ee rule. It may be related to the system, such as calling for participation in ruling, even though it is Haram according to the Shar'a; even according to the acknowledgement of those who advocate gradualism. However, for them the demand is not intended to be for itself, but rather to achieve the ruling by Islam, which is the origin and the obligation, in a following stage. It may be by the work to establish certain Islamic rules, and remain silent over others in the hope that they will increase, and become dominant and then take the lead, and so on and so forth. Or it may be related to the da'wah when he calls people to all of this. So the one convinced of gradualism adheres to this style and attempts to call others according to this idea. The one who calls to such an idea may be so God-fearing that in terms of adherence, he does not accept any negligence on his part, but he accepts it for others, because of his concern for others, so that they do not reject the da'wah to the rules of Islam, and so that they may be on something better than being on nothing at all.

The justifications of those who advocate gradualism or marhaliyyah, and its refutation

The people who espouse this approach rely on justifications that they say support their understanding regarding thought and the Islamic da'wah. With this aim in mind, they cited justifications as proof for whatever they wanted. They were not subservient to the text and its indications. Rather they subjected the text to whatever they desired, as we shall see shortly. The following are some of the justifications.

1- Their view that Allah ﷻ did not forbid usury all at once. Rather its prohibition was in phases and stages. He ﷻ said;

﴿وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ﴾

"And that which you gave in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in zakah, seeking Allah's Countenence, then those - they shall have manifold increase." [TMQ 30:39]

He ﷻ said;

﴿لاَ تَأْكُلُواْ الرِّبَا أَضْعَافاً مُّضَاعَفَةً﴾

"Eat not Riba (usury) doubled and multiplied." [TMQ 3:130]

He ﷻ said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers." [TMQ 2:278]

He ﷻ said;

﴿وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ﴾

"And their taking of Riba (usury) though they were forbidden from taking it." [TMQ 4:161]

﴿وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

"Allah has permitted trading and forbidden Riba (usury)." [TMQ 2:275]

From the summation of these verses those who call for gradualism say that *riba* (usury) was *mubah* (permitted) because of the first ayah. The prohibition of taking multiple *riba* as opposed to the small usury was revealed in the second ayah. Then in the third ayah, the little usury was forbidden when Allah ﷻ said;

﴿وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا﴾

"Give up what remains (due to you) from Riba (usury)." [TMQ 2:278]. Then they said that the prohibition of usury began by indirect suggestion and not by a clear statement as evidenced by the fourth ayah, which talks about the Jews. Finally, Allah ﷻ forbade usury after this series of revelations and stages, by His ﷻ saying;

﴿وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

"*Allah has permitted trading and forbidden Riba (usury).*" [2:275]

The one who studies the correct *Fiqh* (legislative understanding) of these verses finds that the view concerning gradualism cannot be further from the truth.

- The first ayah has nothing to do with the prohibited usury in any way whatsoever. Its subject matter is gifts and presents. The meaning of the verse is whoever gives a gift or present and wants people to increase it or to reclaim it, then this has no increase with Allah ﷻ, meaning he will have no reward from Allah ﷻ. The Messenger of Allah ﷺ said;

((من تصدّق بعدل تمرة من كسب طيّب، ولا يقبل الله إلا الطيّب. وان الله يتقبلها بيمينه ثم يربّيها لصاحبها كما يربّي أحدكم فلوه حتى تكون مثل الجبل))

"Whoever gave in charity the equal of a date from a tayyeb (halaal) earning – and Allah does not accept except tayyeb – Allah receives it in His right hand, then grows it for its giver the way one of you grows his little horse until it becomes like the mountain." [Narrated by al-Bukhari]. And Ibn 'Abbas said;

﴿وَمَا آتَيْتُم مِّن رِّبًا﴾

"And that which you gave in gift (to others)" [TMQ 30:39], means if a man gives something as a gift wishing to get something better, that person will have no increase with Allah ﷻ and nor will he be rewarded. However, he will not be sinful. It was with this meaning that the ayah was revealed (as reported by al-Qurtubi). Ibn Kathir (may Allah have mercy on him) said about this ayah; that the one who gives a present and wishes a return from people more than what he gave; then this person will not have the reward from Allah ﷻ. This is how it was explained by Ibn 'Abbas, Mujaahid, ad-Dahhak, Qatadah, 'Ikramah, Muhammad b. Ka'b and ash-Sha'bi. This type of action is *mubah* (permitted).

Ibn 'Abbas said; "*Riba* (usury) is two types; one (*Riba*) that is invalid, which is in selling (trade), and the other, in which there is no harm; that is the gift of a person who wants in return for it more or multiple."

- As for the second ayah;

﴿لاَ تَأْكُلُواْ الرِّبَا أَضْعَافاً مُّضَاعَفَةً﴾

"Eat not Riba (usury) doubled and multiplied." [TMQ 3:130]. It was revealed to prohibit the taking of multiple usury, which was the reality in the time of Jahiliyyah. There is nothing to indicate any restriction in the prohibition of usury.

The Mufassirun (scholars of Tafseer) have stated that it was in Surah Baqarah that the prohibition of usury came, and it was the first Surah to be revealed in Madinah. Sura Aali 'Imraan, in which the prohibition of multiple usury came, was revealed after Baqarah. Therefore, it negates any notion that Allah ﷻ permitted 'little' interest. Therefore, what was mentioned in the verse in Aali 'Imran was not by way of gradualism, but it came as a mention of the normal practice of the Kuffar when dealing with usury. Thus, the hukm regarding the prohibition of *Riba* was revealed in the beginning.

- As for the third ayah;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward)." [TMQ 2:278]. This does not mean that the Muslims were allowed to take small amounts of usury and then they were forbidden from this. On the contrary, this verse was revealed regarding some people who had embraced Islam and had usury due from people to whom they had lent money with interest. They had already taken some of it and some remained. So Allah 'Azza wajalla forgave them for what they had taken, and forbade them from taking the rest.

This understanding is supported by the saying of Allah ﷻ;

﴿وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ﴾

"But if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums." [TMQ 2:279]. Likewise the saying of the Messenger ﷺ;

((ألا إن ربا الجاهلية موضوع كله. وأول ربا أبتدئ به ربا العباس بن عبد المطلب))

"Verily the *Riba* of Jahiliyyah is terminated – all of it; and the first *Riba* I terminate is the *Riba* of al-Abbas b. Abdul Muttalib." [Sirah of Ibn Hisham]

- As for the fourth ayah;

﴿وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ﴾

"And their taking of Riba (usury) though they were forbidden from taking it." [TMQ 4:161]. The *Riba* intended here is the haraam money from bribery and other such money, which the Jews used to take, as Allah ﷻ said;

﴿أَكَّالُونَ لِلسُّحْتِ﴾

"(They like to) devour that which is forbidden." [TMQ 5:42]. It does not mean *Riba* in the Shar'ee definition.

Thus, usury was haraam from the beginning of the legislation. There is nothing to indicate that it was forbidden in stages. The multitude of evidences mentioned regarding this subject, were for certain incidents. There is nothing in these to indicate gradualism.

2- Their opinion that Allah 'Azza wa jall forbade alcohol in stages:

He ﷻ said;

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا﴾

"They ask you (O Muhammad ﷺ) concerning alcohol and gambling. Say: 'In them is a great sin, and some benefit for men, but the sin of them is greater than their benefit.'" [TMQ 2:219]. He ﷻ said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى﴾

"O you who believe! Approach not as-Salah (the prayer) when you are in a drunken state, until you know (the meaning) of what you utter." [TMQ 4:43]. He ﷻ said;

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾

"O you who believe! Intoxicants, gambling, al-ansab (animals slaughtered for idols), al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination), in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah and from as-Salah (the prayer). So, will you not then abstain?" [TMQ 5:90]

From the total of these verses, those who believe in gradualism say that alcohol was permitted in the beginning, as evidenced by the first ayah. Then the permission was restricted by Allah's ﷻ saying;

﴿لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى﴾

"O you who believe! Approach not as-Salah when you are in a drunken state." [TMQ 4:43]. Then it was forbidden, after this restriction.

The one who studied these verses from a legislative viewpoint, will not find any gradualism in the prohibition. Before its prohibition, alcohol did not have a rule. In other words, it was left permitted, ie the Shar'a was silent about it, even though the Muslims were drinking it until the revelation of the third ayah. This is further supported by what happened

with Sayyiduna 'Umar b. al-Khattab (may Allah be pleased with him), who said; "O Allah! Give us a clear explanation about alcohol, for it takes the wealth and the mind.", and so the following ayah was revealed;

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ... ﴾

"They ask you (O Muhammad ﷺ) concerning alcohol and gambling." [TMQ 2:219]. Thus, 'Umar ﷺ made Du'a and so this ayah was recited to him. He said; "O Allah! Give us a clear explanation about alcohol", so the following ayah was revealed;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى ... ﴾

"O you who believe! Approach not as-Salah when you are in a drunken state, until you know (the meaning) of what you utter." [TMQ 4:43]. 'Umar ﷺ made Du'a and so this ayah was recited to him. He said; "O Allah! Give us a clear explanation about alcohol", so the following ayah was revealed;

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe! Intoxicants, gambling, al-ansab (animals slaughtered for idols), al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination)." [TMQ 5:90]. Hence, 'Umar ﷺ made Du'a and so this ayah was recited to him, until:

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

"So, will you not then abstain?" [TMQ 5:91]. 'Umar said: "We have abstained! We have abstained!" [Reported by Ahmad, at-Tirmizi, an-Nasa'i and Abu Dawud]

Sayyiduna 'Umar continued to ask Allah ﷻ to send down a clear explanation regarding alcohol, which was left permitted before the revelation of the first ayah mentioned above. He continued to ask Him ﷻ despite the revelation of the first and second ayah, which indicates that it remained *mubah* (permitted) until the prohibition was revealed in the third ayah.

The prohibition in the second ayah is focused on the Salah and not alcohol. The ayah is to do with Salah.The one who scrutinises the *Fiqh* of this ayah will see that it does not forbid the Muslims from drinking at prayer, rather it prohibited praying in a state of intoxication, so that the Muslims know what they are saying. After the revelation of this ayah, if the smell of alcohol emitted from the mouth of the Muslim and he prayed, or he carried with him a waterskin of alcohol, or drank a certain amount of alcohol that did not affect his thinking, then there was nothing wrong with that.

Allah ﷻ derided alcohol in the first ayah, because it brings harm. In the second ayah, prayer in the state of intoxication was prohibited. In the third ayah, alcohol was prohibited. This cannot be said to be gradualism, since no one permitted the drinking of alcohol after its prohibition ie after the revelation of the ayah of Surah al-Ma'idah, whether in the time of the Messenger ﷺ, Sahabah, and Tabi'in or those who came after them. The books of *Fiqh* of the great scholars and mujtahideen of this Ummah did not discuss gradualism in the prohibition of alcohol. The Islamic conquests took place in full swing, and the lands were opened up. The people used to enter the deen in hordes. The Muslims who conquered these lands did not give attention to the newness of the converts who had just embraced Islam, and nor were they silent about the drinking of alcohol. The Muslims who went to the lands did not wait until the converts had also passed the same stages as passed by the prohibition of alcohol, even though they may have needed gradualism; though that is of no significance. Our great early scholars were not familiar with the discussion of gradualism. Rather it is a new discussion, brought about by the severe reality and the difficult circumstances, from the views of some so-called scholars who wished to make it a way of thinking; not only regarding some particular rules but for the whole deen. The Messenger's ﷺ hadith was right when it stated;

((إنه من يعش منكم فسيري اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، و كل بدعة في النار. عليكم بسنتي و سنة الخلفاء الراشدين المهديين، عضّوا عليها بالنواجذ))

"Verily he among you who lives [long] will see great controversy, so you must keep to my Sunnah and to the sunnah of the rightly-guided Khulafaa' - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is in Hell-fire." [Reported by Abu Dawud and At-Tirmizi]

The question that the advocates of gradualism use as a way out is; is it allowed to take the previous Hukm under the pretext that rules came gradually?

The definite answer is; no. This is because the rule that prohibits alcohol is definite. The Shar'a does not permit us to go back to the previous rule, since we would have done what the Shar'a has ordered us not to do. This was the position of the *Salaf* (the early generations) and the *Khalaf* (those who came after). Alcohol today has the same Hukm. It does not change at all and the sin is not removed from the one who drinks it.

3- Their view that the Shar'a dealt with the problem of slavery gradually. This opinion is not valid, because Allah 'azza wa jalla did not forbid the presence of slaves, rather He ﷻ created a way out from it. If they came back into existence, then the rules will return and slaves will exist for the second time.

4- Their opinion that the Qur'an was revealed in parts and piecemeal; it was not revealed all at once, which indicates the presence of gradualism. The answer to this is that Allah 'Azza wa jalla used to reveal the rules according to the incidents and events to strengthen the hearts on them. The first thing that was revealed was the Imaan. The Paradise and Hellfire were discussed first, and then the halaal and haraam came. This does not constitute taking part of what was revealed and leaving another part. The Muslims were responsible within the limits of what was revealed. Their responsibility did not go beyond this. When the Imaan was revealed, but the rules were not, the Muslims were responsible for the whole of Islam, but according to the details explained by the Sharee'ah texts at the time. Thus, the Muslims are responsible for the individual Shar'ee rules in all circumstances, whether the Islamic State existed or not. As for the Shar'ee rules entrusted with the Islamic State, they relate to the

State. This is the detail that binds the Muslims, and nothing else. And so, we can say there is no turning back.

Now, after having examined what the meaning of gradualism is, and what it includes and what its justifications are, we move to explaining the correct Shar'ee opinion, with the Shar'ee way of thinking.

I say the correct opinion, and not the opinion that is closest to being correct, because the idea of gradualism is not from the Shar'a, and it is not allowed to be attributed to the Shar'a. The issue does not relate to gradualism and whether it is a Shar'ee rule or not, as much as it relates to a way of thinking not at all approved of by the Shar'a.

That is because Islam has a nature that is radically different from anything else. The nature of the Islamic system is that it is established on exclusively following the wahy (revelation); while the man-made system is based on human innovation and experiance which, however strong, will remain deficient in setting down the correct solutions for mans' problems.

When the Muslim adheres to the Shar'a, he must make the basis of his adherence the Imaan in Allah ﷻ, otherwise his adherence will not be accepted. When he calls others to Islam, he must make the basis of his da'wah the Imaan in Allah ﷻ, otherwise his da'wah will not be accepted. The matter is primarily concerned with Imaan, and then to the correct adherence.

So that the Muslim can change himself, and change the systems in a correct and sound manner, he must concern himself with the spiritual basis, by first establishing it, and then nurturing it. It will then be easier for him to adhere to Islam, regardless of whether it agrees or does not agree with the reality, nature and the desires of the people. Not relying on the spiritual basis will cause the Muslim to fall into sin, even though it did not lead him to kufr. The fact that Islam has a spiritual basis, ie Imaan in Allah ﷻ, does not indicate if this hukm is near to or far from the truth. Rather, if we look at this hukm in light of the basis, then we will see how close to or far away from this basis it is.

Now let us ask those who advocate the idea of gradualism; Where is the spiritual basis in this call? Where is Allah's ﷻ order to be found in it?

When did the Messenger ﷺ ever resort to it - even though he was in need of it - either in Makkah or Madinah?

Didn't the Messenger ﷺ say to Bani 'Aamir b. Sa'sa'ah, when he ﷺ sought the *Nusrah* from them;

((الأمر لله يضعه حيث يشاء))

"The matter (authority) is for Allah; He ﷻ places it wherever he wishes."? [Sirah of Ibn Hisham]. This was even though he desperately needed someone to support the da'wah. This is what he ﷺ said when they asked if they could take the power after him. Couldn't he have accepted their request, and then after they had professed belief changed their request? Isn't it the true da'wah and divine order that has made him ﷺ honest in what he says without any flattery or compromise, so that those who were to live might live after a clear evidence, and those who were to be destroyed might be destroyed after a clear evidence?

Didn't the Messenger ﷺ say to his uncle Abu Taalib, when the latter asked him to lighten the call, and not place an unbearable burden on him;

((والله يا عماه لو وضعوا الشمس في يميني و القمر في يساري
على أن أترك هذا الأمرما تركته حتى يظهره الله أو أهلك
دونه))

"By Allah O uncle! If they had put the sun in my right hand and the moon on my left, so that I may leave this matter; I will not leave it until Allah made it prevail or I die in the attempt."? [Sirah Ibn Hisham]. This text from the Messenger ﷺ shows that he did not accept to compromise in the slightest, and he gave the best example for his da'wah. He did not compromise or flatter. He did not go along, acquiesce with, or court those in authority. Rather his da'wah was explicit and bold, because that generates the true thoughts with which the falsehood is defeated and destroyed.

Didn't Allah ﷻ order the Muslims to make Hijrah from the place where they are not able to undertake what He ﷻ made obligatory on them? Didn't He ﷻ forbid them to reside there when He ﷻ said;

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيراً﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them) they (angels) say (to them): 'In what condition were you?' They reply: 'We were weak and oppressed on earth.' They (angels) say: 'Was not the earth of Allah spacious enough for you to emigrate therein?'" [TMQ 4:97] Ibn Katheer has transmitted an *Ijmaa'* (consensus) on the prohibition of residing in a place where the Muslim is not able to establish his deen.

Didn't the Messenger ﷺ start his da'wah with 'Laa ilaaha illallah Muhammadur rasoolullah', and challenge the people with it? It was also his last statement, without any change. Did he call to something less than that at the beginning, and then go on with it gradually? Or was it his ﷺ first and last Call?

Didn't Abu Bakr fight against those who withheld the payment of Zakah, and not delay his response to them or please them? He made his well-known statement; "By Allah, if they withhold from me the rope of a camel, which they used to give to the Rasool of Allah, I would fight them." This was his response even though the Muslims witnessed widespread movements of apostasy and rebellion at the time.

Did the first Muslims who carried the da'wah to Islam ever carry this idea of gradualism? Did they follow this path when they implemented Islam upon the conquered countries, whose land changed from *dar al-kufr* to *dar al-Islam*? The early Muslims did not give any attention to the circumstances of those people who were new to Islam. They did not leave them to drink alcohol, waiting for them to become used to not drinking alcohol, dealing with usury or being addicted to women. Rather

they entered into Islam completely and abstained from usury, fornication, alcohol and everything Allah ﷻ prohibited them from doing. They used to implement the Shar'ee rules regarding the non-Muslims, whether they were individual ones, collective ones, personal one or ones of sufficiency.

Did the original books of Islamic *Fiqh* deal with this subject? Did our early trustworthy jurists and Mujtahideen make any mention of gradualism, though it is known that our jurists discussed in detail the kulliyat (total) and juz'iyat (branches) of the Sharee'ah?

The Sharee'ah in its totality indicates that the obligation of the da'wah be exemplified by honesty and keeping on the straight path;

﴿الْحَمْدُ للَّه الَّذي أَنزَلَ عَلَى عَبْده الْكتَابَ وَلَمْ يَجْعَل لَّهُ عوَجَا * قَيِّماً لِّيُنذرَ بَأْساً شَديداً من لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمنينَ الَّذينَ يَعْمَلُونَ الصَّالحَاتِ أَنَّ لَهُمْ أَجْراً حَسَناً﴾

"All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad ﷺ) the Book, and has not placed therein any crookedness." [TMQ 18:1]. Allah ﷻ informed us that the Kuffar wish that we compromise and be compliant with them. They want us to relinquish the truth, and accept a quarter or a half of the solution. They want to start by trying to make us do kufr, as in His ﷻ saying;

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانكُمْ كُفَّاراً حَسَداً مِّنْ عِندِ أَنفُسِهِم... ﴾

"Many of the people of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves…" [TMQ 2:109], and will end with trying to make us take the rules, as in His ﷻ saying;

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

"They wish for you to compromise with them, so they (too) would compromise." [TMQ 68:9]

﴿فَلَا تُطِعِ الْمُكَذِّبِينَ﴾

"So (O Muhammad ﷺ) obey not the deniers (of the verses)." [TMQ 68:8]. Our Lord has warned us against inclining toward the unjust people;

﴿وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ثُمَّ لاَ تُنصَرُونَ﴾

"And incline not toward those who do wrong, lest the Fire should touch you, and have no protectors other than Allah, nor you would then be helped." [TMQ 11:113]

The true da'wah to the true Imaan makes the Muslim's adherence complete, even if he was new to Islam and to its adherence. Our obligation, as da'wah carriers, is nothing but to implant the Imaan in our hearts and devote ourselves to this, until it bears fruit, with the best adherence and Taqwa. The Islamic State, when it is established, will not be established at the hands of people who are devoid (of any Islamic concepts) or full of western concepts. It will not be established by people in whom the da'wah did not work, it will have influenced them and made them accept it. Rather, as we have stated previously, the State must be established upon a public opinion that emanates from a general awareness, which accepts the idea of Islam and of being ruled by it. There is no need to resort to the idea of gradualism, under the pretext of drawing the hearts and minds closer to Islam; nor is there a need to yield to the weakness of human beings or to go along with the reality, because Allah ﷻ has ordered us to change the hearts and minds and the reality by Islam.

If we return to the Qur'an and examine its ayaat, we will find that the command in it is decisive, and that gradualism is from the foreign western thoughts, having been interpolated by so-called scholars through lies and falsehood.

Whenever an ayah was revealed, the Messenger ﷺ and the Muslims with him, rushed to implement it without the slightest delay. The implementation of any hukm that was revealed became obligatory, simply

because it had been revealed. After the revelation of His ﷻ saying;

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً﴾

"This day, I have perfected your deen *for you, completed My favour upon you, and have chosen for you Islam as your* deen*."* [TMQ 5:3], the Muslims became obliged to apply the whole of Islam, whether it is in beliefs, *'ibadaat*, *akhlaq*, *mu'amalaat*, and whether the rules relate to ruling, economy, social system or foreign policy, in times of peace and war.

- His ﷻ saying;

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain from it." [TMQ 59:7], ie take and act upon whatever is brought by the Messenger ﷺ, and refrain and keep away from everything he has forbidden you. This is because the 'maa' in the ayah has come in the *'aamm* (general) form. Thus it includes the obligation to act upon all the obligations, and refrain and keep away from all the prohibitions. The order to take or leave that is mentioned in the ayah is an obligation and this is due to the *Qareena* (indication) at the end of the ayah, which ordered *Taqwa* and warned of a severe punishment for the one who does not act upon this ayah.

-His ﷻ saying;

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ﴾

"And judge (O Muhammad ﷺ) between them by that which Allah has revealed and follow not their vain desires, and beware of them lest they turn you far away from some of that which Allah has sent down to you." [TMQ 5:49]. This ayah also gives a decisive order to the Messenger ﷺ and the Muslims after him to rule by

all the rules revealed by Allah ﷻ, whether it is a command or a prohibition. It also forbids the Messenger and the Muslims after him from following the whims of the people, and submitting to their wishes. Likewise it warns the Messenger ﷺ and the Muslims to be aware in case people try to turn them away from applying some of what Allah ﷻ has revealed.

- Allah ﷻ said;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ﴾

"And whosoever does not judge by whatever (maa) Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44]

- And He ﷻ said;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)." [TMQ 5:45]

- And He ﷻ said;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)." [TMQ 5:47]

In these ayaat, Allah ﷻ described those who do not rule by what Allah ﷻ revealed as being disbelievers, oppressors and transgressors. This is because the 'maa' mentioned here came in the *'aamm* (general) form, so it includes all the Shar'ee rules revealed by Allah ﷻ, whether they are commands or prohibitions.

From everything has been mentioned, it certainly becomes clear with no ambiguity, that it is obligatory on the Muslims, whether as individuals, groups or the State, to apply the rules of Islam completely without any delay, procrastination or gradualism. There is no excuse for the individual, group or State for not implementing the rules.

Gradual implementation completely contradicts the rules of Islam. The one who applies some of the rules and leaves some, is considered sinful in the sight of Allah ﷻ, whether it is a individual, group or State.

The waajib (obligated) remains a waajib and it is obligatory to act upon it, and the haraam remains haraam and it is obligatory to stay away from it. When the delegation of Thaqeef asked the Messenger ﷺ to leave al-Lat for three years without breaking it, or to exempt them from praying on condition that they embrace Islam, he ﷺ did not accept it from them and he rejected it completely. He ﷺ insisted on destroying the idols without any delay, and insisted that they pray without any delay.

Allah ﷻ has described the ruler who does not apply all the rules of Islam, or the one who applies some of them only, as a kaafir. This is if he does not believe in the suitability of Islam or does not believe in the suitability of the rules he has abandoned. He is described as an oppressor and transgressor, if he does not implement all the rules of Islam or he implements some of them whilst believing that Islam is suitable for implementation.

The Messenger ﷺ has made it obligatory to fight the ruler and unsheathe the sword to his face if he displayed any *kufr buwah* (explicit disbelief) for which we have a *burhaan* (clear proof) from Allah ﷻ. In other words, if he ruled by the rules of kufr, and there is no doubt that they are kufr rules; and this is regardless of whether they are few or many. This is owing to the hadith of 'Ubadah b. Saamit:

((... وأن لا ننازع الأمر أهله قال: إلا أن تروا كفواً بواحاً عندكم من الله فيه برهان))

"that we would not dispute with the people in authority, unless you witness fragrant kufr for which you have a burhaan (conclusive proof) from Allah." [Reported by Muslim]

Therefore there is no complacence or gradualism in the implementation of the rules of Islam, since there is no difference between one waajib and another waajib, or between one haraam and another haraam, or between one hukm and another hukm. The rules of Allah ﷻ are all the same.

They should be applied and executed without any delay, postponement or gradualism. Otherwise the saying of Allah ﷻ will apply to us;

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ﴾

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment." [TMQ 2:85]

There is no excuse for the Muslim not to apply a Shar'ee rule, whether he is a ruler or a normal individual, unless there is a Shar'ee *rukhsah* (dispensation) mentioned in the Shar'ee texts. Inability is considered a Shar'ee dispensation, in the case of true and tangible weakness (or what is most probably that) ie in the case of true compulsion, such as the case of the one coerced into doing a haraam or the example when the Messenger ﷺ offered a third of the fruit produce of Madinah to the tribe of Ghatfaan, or the example of the Khaleefah who accepts to resort to arbitration with rebels, or when carrion becomes permissible for the one who is under duress and fears death.

From what we see in this gradual approach, we find that such an idea has arisen amongst its advocates because of the pressure of the reality. To free themselves from such pressure, they went to hunt for evidences for this approach, so as to provide a justification and permission to do da'wah according to it. This is because the idea existed first, and then they produced a Shar'ee evidence, which they interpreted in such a way as to serve the idea. This is the beginning of deviation. Our advice to those Muslims who are established on the idea of gradualism is that they must discard the weakness they have within them. Their linkage to the Shar'a should be that of the one who trusts his Lord, has a strong Imaan that He ﷻ is the one who manages the affairs, and changes the circumstances, and that He ﷻ grants the victory to those who deserve it. They must be like this, so that with this Imaan they can face the severity of the reality

and the harshness of the circumstances. So he feels elevated with his Imaan above (the reality) and makes it the departure point of the da'wah and the final point. All this will be reflected, in terms of the correct restriction and right adherence (to the Shar'ee rules), on those whom we invite. This will happen without the need for gradualism.

The call to gradualism is a call to other than Islam, and this is haraam. This makes the non-Muslim, or the deficient Muslim who is invited on this basis, hesitant in accepting what is presented to him. The responsibility of this hesitancy lays on the one who calls for gradualism. This is because Islam has not been presented to him, and because his presentation is far away from the spiritual basis that is based on the Imaan in Allah ﷻ, the Creator and Manager of all affairs, and on whose basis the Shar'ee rule is adopted or rejected. This makes the *hujjah* (proof) of Allah ﷻ against those Muslims who call for gradualism; not against the ones whom they invited.

The call for gradualism includes interference and domination over the legislation, when it allows people to make partial implementation, under the pretext that they are not strong enough to make complete and immediate application. We are ordered not to put anything in front of Allah and His Messenger, or deviate away from them. The one who solves the problems of man is His Lord, the All-Knowing, the All-Informed, Who knows what He has created. How can the Muslim allow himself, when he calls for gradualism, to interfere in this process of legislation? The correct position is that the task of the *da'ee* (carrier of the da'wah) is restricted to executing and conveying the solution; not legislating it.

The call to gradualisnm provides the *da'ee* with a corrupt way of thinking, on whose basis he invites the people. When the person that he calls to gradualism is affected by it, it will corrupt his way of thinking, which must be changed just as the erroneous thoughts have to be changed. This is if we know that the way of thinking comes at the beginning of the transformation process, since it is more important than the changing of thoughts. We cannot ensure a credible change of the Ummah until we change her way of thinking, even in a general manner. This corrupt method by which he thinks and calls people will take the place of the correct method.

11

Adhering to the ideology as a thought and method

When the Kaafir West managed to impose its way of life as the way that people should follow, the Muslims lived through intellectual, social, economic and political conditions that were the envy of none. The Muslims lived according to thoughts that contradicted their 'Aqeedah. Hence, they lost the correct orientation and their personality when they tried to reconcile their thoughts, that emanate from their 'Aqeedah, with the western thoughts about life, which emanate from a foreign thought that the Ummah did not accept. This falsehood penetrated their minds owing to their ignorance, and inability to take matters from their foundations. They reconciled the irreconcilable, between Islam and that which contradicted it. They made perceived benefit the goal of the Sharee'ah. They were content to accept any interpretation and justify any fabrication. Owing to this, the economic and social life of the people became full of contradictions. The political forces were intent on concentrating these foreign thoughts at the expense of the original thought of the Muslims.

It was in the shade of this very bad situation that Islamic groups and parties started to emerge, in order to face these hordes of erroneous thoughts and concepts, deviant emotions, and political circumstances shaped by the foreigner.

The party or group was supposed to have the antidote or the healing balm. They were supposed to draw out the straight line that the people should follow under its guidance, alongside the crooked line whose fire will burn the people. They were supposed to say to the people;

﴿وَأَنَّ هَـــذَا صِرَاطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

"And Verily, this is my Straight path, so follow it, and follow not (other) paths, for they will separate you away from His Path." [TMQ 6:153]

The group or party was supposed to have qualities that would enable it to achieve the aim. These qualitites are the clarity of thought, the will to achieve the aim, preparing an aware collection of people, preparing the Ummah and adherence to the rules of the method.

In terms of the idea, it is supposed to assume the highest position in the group. In the view of the group, the idea is the truth, which all the people should turn to, and it is the guidance that lights the path for mankind. It is the gifted mercy from Allah ﷻ to His servants. It is the light that takes mankind out of the darkness of desire. It is the one that fits man, agrees with his natural disposition, convinces his mind and gives his heart tranquillity. It is the one that gives happiness to life and creates hope. It has the depth and comprehensiveness that makes it capable of answering all of man's questions about the life that he lives, and links him properly with what is before life and what is to come after it. It links him correctly with his Creator, such that he understands his objective and brings him happiness until the end.

The group or party that believes in this idea, also believes that when it is not prevalent, that *munkar* and falsehood will spread freely; whims will be followed, oppression will occur, and darkness will spread. A narrow difficult life will leave the people sleepless, so you will never see them contented. Neither will their nature be at ease or their minds in a state of contemplation.

The foremost issue that the group must be concerned with is to arrive at the *Fikrah* (idea), which will form its spirit and reason for its existence. It will look after it, preserve its purity, and remove anything that is not from it. It will not allow it to be mixed with foreign thoughts and it will not decide its position regarding other calls and ideas proposed on a foreign basis. Perhaps the purity of the idea requires clarity of vision for the group. The clarity of vision will be by understanding the Shar'ee rule via a correct deduction, and the rule should be based on the Islamic 'Aqeedah.

When the idea loses its clarity, purity, crystallisation and distinctness, it would have lost its special character, and it will no longer be the light, guidance or the gifted mercy. It would have lost its reason for existence and become like the other movements; defeated in the face of the reality, which could affect it instead of it affecting the reality, and reshaping it instead of it reshaping the reality into what it should be.

The more the idea is crystalised in the minds of its people, the more the method of delivering it practically is crystalised. The clarity of the objective comes from the clarity of the idea. The method for achieving the objective consists of regulated Sharee'ah rules, like any other Shar'ee rules.

The ideological group or party adheres to the ideology in every situation. That is because the ideological *Fikrah* prevents the one who has conviction in it and calls for it from taking anything from any other source unless the *Fikrah* approved it. Since it is a fundamental idea, it begins with the study of matters from their basis and it gives a distinct answer to the meaning of man's existence in this universe. Every peripheral thought is taken from this fundamental thought and emanates from it. Then man's thoughts about life, concepts about things and judgement on actions will all be of the same type as the fundamental thought.

The structure of Islam is complete and has nothing missing even if it is a single brick. Everything in it is in complete harmony with everyting else because it emanates from one constant intellectual basis that agrees with the norms of life and nature of creation.

So whosoever believes in Islam, the halaal and haraam become the criteria of his actions and his viewpoint towards things, and not benefit. This is because the concept of benefit is in harmony with the idea that man is the one who legislates and not Allah ﷻ. Happiness for the Muslim is when he attains the Good pleasure of Allah ﷻ, and not the greatest amount of enjoyment. His life becomes one of servitude to Allah ﷻ and surrender to His command, and not a life based on the idea of freedoms, which would make him free from any constraints. Whoever accepts the basis must accept whatever originates from it. Whoever wishes to change, must start with the basis and observe the harmony between the peripheral thoughts and the basis. This is the ideological

Fikrah and ideological da'wah from which the group must start. Hence it is not acceptable that the Muslims, their systems or groups mix Islam with something else. Likewise, it is not acceptable from the current regimes to make Islam one of the sources of legislation, along with other non-Shar'ee sources, such as customs, or to make Islam the main source amongst others. In addition it is not acceptable that Islamic groups take a mixture of things, like being established on Islam as well as other western thoughts that are foreign to Islam. This is nothing short of defeat, which Allah ﷻ and His believing servants do not accept.

That is why all the Islamic groups whose 'Aqeedah is established on the basis of 'Laa ilaah illallah muhammadur rasoolullah' - there is none worthy of worship or obedience except Allah ﷻ - are not allowed to go to the east or west to adopt their rules about life. One must ensure that every thought emanates from the 'Aqeedah, and that it is taken from the authentic Shar'ee sources, and deduced from their detailed evidences.

How can 'Laa ilaah illallah muhammadur rasoolullah' be in harmony with the statement that socialism is from Islam, even though it is established on the idea that 'there is no god, and life is just matter'? How can it be in harmony with the statement that Democracy is from Islam, even though it is established on the idea of 'separation of religion from life' or the view that nationalism and patriotism are from Islam even though they are based on tribalism, which Islam has shown to be despicable?

How can 'Laa ilaah illallah muhammadur rasoolullah', which means legislation is only for Allah ﷻ, be in harmony with the view that we should participate with others, or others should participate with us, in legislation?

How can 'Laa ilaah illallah muhammadur rasoolullah', which is established on humility, subservience and worship to the Lord of the worlds, be in harmony with the idea of freedom that is present in the western systems, when it makes man the sovereign in everything? He does not submit to a God, except according to how much this agrees with his whims, desires and benefit.

Indeed, guarding the Islamic 'Aqeedah means guarding whatever

emanates from it. Otherwise, the character of the group would be lost in the grip of reconciliation, which Allah ﷻ and His servants do not approve of.

In order to preserve the idea in terms of clarity, purity, distinctness and crystallisation, it must be removed from the effect of the reality, and from surrendering to its circumstances, and it should be placed far away from any fabrication, alteration and bargaining.

Just as the da'wah carrier wishes to change the society according to his vision, society has its own erroneous concepts and thoughts, political conditions and social order. This puts pressure on the da'wah carrier and on the group that he works with for change.

Alertness to deviation or compromise

Thus, when the group is established on the ideological *Fikrah* and comes to the reality, the winds will blow upon it and try to pull it out from its roots. The regimes treatment of this group will be different to their treatment of other movements. This is because the other movements put forward partial thoughts, which do not harm the regimes at all. Rather they may fill the gaps and deficiencies created by the regimes themselves. However, the radical da'wah based on the ideological *Fikrah* deals with matters from their basis, and not by accepting patchwork solutions or going along with the situation. Neither does it accept half solutions or reform problems created by the regimes. It will not accept to leave the da'wah that is for complete change. Nor will it accept to deal with peripheral matters whilst leaving the basis on which these peripheral matters are founded. It is natural that a group or party such as this would be confronted in an unprecedented manner. The more the group adhered to the radical change the more the regimes will be hostile towards it and the greater the confrontation will be.

The severity of the confrontation may be reflected on the da'wah carrier such that he will not be able to bear it. So he will put pressure on his group so that it lightens the force of the call. He may find it difficult for himself, and his resolve may weaken when he finds himself rejected by the people and left alone. He might whisper to himself and try to cease from engaging in the da'wah when his worldly interests clash with

the new situations that arise from working with the group. So he may begin to apply pressure on his group and call them to turn away from demanding change towards demanding reform. If the group responded to the requests, he would remain with the group. In this case he has managed to work for his deen and the dunya, and please both Allah ﷻ and the King; or at least according to his claim. If the group rejected his pressure and insisted on its radical and fundamental work, he will turn away from it. Here the group will face two dangers; an internal danger from its Shabab whose determination has weakened before the heavy blows, and an external danger from the regimes that do not tolerate people of such radical views.

The battle of bargaining would start between the group and the regimes. Offers would start to be heaped on the group. The policy of the carrot and stick will start to be enacted. It is well known that bargaining takes place in the matters of trading; when the group enters into the bargaining (process) it has become a trade, with the selling of responsibilities and humiliation of nations taking place. Otherwise it will be burnt by the fire of the regime and seared by its flames.

Therefore, the correct ideological *Fikrah* requires an ideological group or party whose leadership and members are concerned about the Shar'a such that it is the master. They are also concerned for the clarity, purity, patience, sacrifice, altruism, and self-denial. They are devoid of any temptation for their own fortunes, so that they don't become deviated and their determination is not weakened. In order that the group proceeds in a assured manner that protects its work and makes it free from change, or people playing games with the group, it must link every idea or Shar'ee rule tightly to the Islamic 'Aqeedah. Even if there is a clash between the individual selfish benefits of the da'wah carriers, and the steadfastness and patience on carrying the da'wah, to achieve its goals, then the preference is for the interest of the da'wah. This linkage would then be an insurmountable barrier against the whispers of Shaytan and the whispers of the nafs (soul) that call towards evil.

In order that the party's ship is saved from sinking into the mire that is the awful reality, it must have regulating principles that define the thoughts and way of thinking. That will bind the group to what it has deduced. It is not allowed to deviate from these principles any time,

under the pretext of interpretation or justification.

Thus, good direction, good emulation and good understanding will lead to purifying the group and those working within it from any defects or blemishes that may have touched them, and it will purify their souls and strengthen their Imaan.

On this path none can remain steadfast on its hardship except the believers who are of firm resolve. The trials that those undertaking the work have sustained, will purify them, like the fire purifies gold.

If the group lost its regulating principles, then the group will suffer from withdrawal (from the work), alteration, retreat and inconsistency. Ambiguity in the method and objective, and a lack of crystallisation will drive the group to alter things when it finds the work difficult, or it will lead it to justify things or explain things away when the group is asked to provide evidence.

When the group yields to compromise and accepts the truth in parts, not completely, and abandons the radical approach and fundamental work, it loses the only strength it possessed. It will not be a unique group, or draw the attention of people to its unique and distinct character. It would have failed in the intellectual struggle, and the victory will be for its enemy, even if it kept on calling for Islam and proposing Islam as the solution. This is because its approach has become distorted; to the benefit of the system. By doing this, it would have become an obstacle in the face of change, instead of being the opposite. This is what Allah ﷻ has warned us of when He ﷻ said to His Messenger ﷺ and his Ummah after him;

﴿وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾

"And beware of them lest they deviate you from any of that (teaching) which Allah has sent down to you." [TMQ 5:49]. Also what Sayyiduna'Umar ﷺ said to his judge Shurayh: "Let no man distract you from it."

The sharpest weapon that the group possesses is its *Fikrah*. If it is able to preserve it and keep it away from the sphere of compromise, remain steadfast on it in spite of the circumstances, and follow the footsteps of

the Messenger ﷺ, it will manage to prepare, after some time, what the Messenger ﷺ prepared; that is a believing group and the Ummah to accept the rule by what Allah ﷻ has revealed. After preparing that it would be able to reverse the balance in favour of the da'wah, and to establish the State.

The thoughts of Islamare an endowment to the people of the true da'wah that demands of them to confront the pressures with the thoughts of Islam that are in harmony with the original fundamental idea. It is not fitting for the group to face the pressures with the mentality of, 'Take and demand', 'propose what suits the reality', 'propose only some of the demand', 'acceptance of half solutions'. The group was established to change such thoughts, and not to work by using them. This is the mode of thinking of the west with which they invaded our minds. This radically differs from the nature of Islam, which rejects all of this and works to uproot it, and works to concentrate Islam and its method in thinking. So the one who wants to create change and works for it, must start with himself first.

After presenting what the group must be characterised with, in respect of insisting on the purity and clarity of the *Fikrah* and maintaining it, we present two of the thoughts proposed by the Kaafir West. They are ideas that the loyal regimes have committed to, and use to push the Muslims. Unfortunately some groups that are working for Islam, and the Muslim writers who always promote the western thoughts have seized these ideas quickly. These two ideas are the following. The first is the idea that Democracy is from Islam and that it is *Shura* itself. One writer called it: 'shurocrasy', through the reconciliation of words and intellectual falsification. The second idea is participating in kufr rule, which has been advocated by some Muslims and movements. In order that we proceed in this study according to the principles mentioned in the beginning of this discussion, we will study the reality in which Democracy is applied, the reality of Democracy, and whether there is a reality in the Shar'a that resembles the reality of Democracy, so as to validate its acceptance.

Democracy

The West is built on the idea of the separation of the deen from life. According to this idea or basis, The West banished every effect of the deen from the people's lives. Its concepts about life began to be judged by this basis. In accordance with this, westerners developed thoughts from this basis, of the same type as this fundamental thought. Thus, the idea of Democracy made man the master over himself instead of making that mastery for Allah ﷻ. Thus, the idea of benefit became the criterion for their actions, and their definition of happiness became to attain the greatest amount of pleasure possible. It was the idea of sanctification of the individual, which led to the idea of sanctification of freedoms. The West established a society based on these thoughts, and at the same time, were opposed to any thought that contradicted it. The result of these thoughts was that the western people experienced misery, instead of the happiness they sought. This is natural, since man is deficient, thus is not able to legislate for himself or for others. The society in which selfishness prevails and freedoms dominate, such a society can only be animalistic, where the law of the jungle reigns supreme.

Then The West gave free reign to the mind. They went to discover and invent things, thus it made huge scientific and technological breakthroughs. It managed to get hold of the means of power that enabled it to dominate the world by the logic of power and not logic of truth. Then it started to impose itself on the world, first materially and then intellectually. In other words, after controlling the country, it used to establish rulers who would serve its interests and impose the systems that suited it. The media and education curricula were established to create propaganda for The West, its thought and its way of life. It tried to convince them that the reason for its power is its viewpoint about life.

Then it divided the world in a manner that suited its interests. So you have states that are industrialised, producers, powerful, dominant and colonialist, which The West describes as progressive and advanced. Other states are poor, consumers, weak and controlled, and The West calls them backward. It worked to concentrate this division, and prevented any change in the circumstances of these states or disagreement with the status quo.

Then it gave free reign to the freedoms in its country and made the people there enjoy political stability. It enabled the people to ensure their basic needs and enjoy some of the luxuries, in a disparate manner. At the

same time it prohibited the poor countries from advancing, when it withheld science from them, which would provide them with the material power. It prevented them from establishing primary industries, so they stay in dire need of them. It imporverished such countries and made them a market for its goods. It deprived their people from having political stability and security. That is because the rich industrial nations struggled amongst themselves to colonise the poor nations. This struggle is no longer direct, where wars are declared on each other. Rather the struggle takes place by making the people fight amongst each other, or by initiating revolutions and disturbances in the country that it does not control. Thus the security and stability is disturbed, and hatred flares up between the people. Not to mention inciting racism, tribalism and nationalism amongst the people of a country themselves.

Likewise the western state has provided for its people social security such as medicine, education, unemployment benefit and pensions in old age, while people have been forbidden that in other nations.

It has also established, by way of diversifying its means of colonisation, world bodies such as the International Court of Justice, United Nations Security Council, World Bank and the Amnesty International. It established forces of different nationalities to intervene in stopping struggles taking place between other nations or to protect aid given to poor nations. It established organisations and bodies to intervene in a covert manner in the affairs of poor nations and to buy allegiance, such as Save The Children aid organisation and Medicins Sans Frontiers (doctors without frontiers).

Indeed, the idea of separating the deen from life and the notion of benefit, which arises from it, has led to the idea of colonisation in the west. However, this colonisation does not appear in its primitive image, as it was in the past. Rather, its thoughts, means and styles have developed and have become a hidden colonialism. On the surface it is a mercy, but inside it is torture. In this way, The West began to falsify the facts and appear as if it is the ideal example that the people should aspire to emulate, and it is the qiblah towards which the Muslims should turn their faces. There can be no greater deception and hypocrisy than to claim that the favour they have comes from Democracy and the idea of freedoms. They are the refuge and help to the one who wants to live in

the like of their paradise. They, at the same time, concealed the true nature of colonialism; exploiting peoples and usurping their resources, impoverishing them, keeping them backwards technically and economically, and keeping them as a permanent market for its resources and trade, and the reason of its control over the world. The story of The West and its colonialism is long; we just mentioned a brief account of it that benefits our discussion.

Yes, The West has twisted the facts, turned matters upside down and obscured the true perception of people with things that they wanted them to see. So false general thoughts have been established in life, in which the concept of might is right, is prevalent. This slogan is based on the principle: 'the argument of the strong is strong and the argument of the weak is weak.'

The role of the ideological group or party comes here, to return matters to their original state, correct the viewpoint and stop the deception. If the group is affected by this reality, then it will lose the correct perception and it will propose the solutions its enemies are proposing. However, if it reached the true understanding of the reality and referred to the Shar'eeah in the correct manner in order to find the solution, then it will bring the true solution to the people, and become able to take the people away from the injustice of the western thought to the justice of Islam.

From this introduction, we can see that the reason The West has the sole power is because it gave complete freedom to the intellect in science and technology, whilst at the same time it prevented other peoples from possessing the means of material power. Indeed, the excessive wealth that they have is due to colonialism, spilling the blood of different peoples, and the plundering of their resources; it is not due to Democracy.

As for what Democracy is and what the results of its implementation; that is another story.

The idea of 'separating religion from life' came about in The West after the suffering that was caused by the Church's interference in life's affairs of people. The interference took place in the name of religion, though their religion was actually innocent of this. This is because in the

Christian religion, there is no legislation for worldly matters. The clergy, in the name of religion, were legislating oppressive laws that led to certain reactions; the first reaction was to reject religion altogether. The other reaction was to recognize the religion, but that it had to be separated from life. On the basis of the first idea, thoughts were established that gave rise to regimes known as the Socialist States, which collapsed after some decades had passed and the people had suffered under their implementation. On the basis of the second idea, thoughts were established that gave rise to regimes known as the Capitalist States, which are on the way to ruin. This is indicated by the thought and the reality.

The idea of 'separating religion from life' has given man the right to legislate and prevented religion from having that right. Though they recognize the existence of God they turned it into an individual notion that has nothing to do with society and has no effect on it. For them, there is nothing wrong if the deity is Allah, Jesus, Buddha or any other person. There is nothing wrong with having a belief that is not from any religion. But all the time man is the only one who manages the affairs. For them, this idea is not open to negotiation or interpretation. Man in their view is the one who manages his affairs, administers them and organizes the satisfaction of his instincts. It was owing to this that the idea of Democracy was born, an idea which means, 'the rule of the people, by the people and for the people.'

'The rule of the people' means the people are their own masters, i.e. they are the ones who enact laws i.e. they are the ones who legislate.

'By the people' means that people are the ones who rule by what they have legislated.

And 'for the people' means that it is the people who are ruled by what they have legislated.

This, in their view translates into three authorities.

1 - The legislative authority. It is the authority that legislates laws and canons, amends them, abolishes them and monitors their execution.

2 - The executive authority. It is the body that executes the general law

or the general will of the people and the laws legislated by the legislative authority.

3 - The judicial authority. It is the body that judges everything presented before it according to the laws and canons issued by the legislative authority.

These are the fundamental characteristics of Democracy. It is possible to say that every system that distinguishes itself by these basic attributes is a democratic system. Any system that lacks a single attribute from these is not called a democratic system. The most prominent of these characteristics is the concept of the sovereignty of people. It is considered the primary support of the democratic thought and backbone of the democratic systems.

So, is there Democracy in Islam? Is this reality of Democracy present in Islam? If this reality of Democracy is present in Islam, then we can say that 'Democracy is from Islam' and 'the Righteous Khulafah were the first to apply Democracy' and that 'Democracy is our lost property, which has been returned to us.' If this reality is not present, then it is not from Islam at all. Consequently we must know Islam's opinion regarding Democracy.

Indeed, the idea of Democracy is one that is in harmony with the idea of its basis, which is the separation of religion from life. It is born from it, and it takes the same rule. This is because it is a branch of a rejected basis, and the one who believes in it is considered a kaafir. It is known that the idea of separating religion from life contradicts the fundamental idea of the Muslims, which is 'Laa ilaaha illallahu muhammadur rasoolullah.' The idea that emanates from and is in harmony with the 'Aqeedah of the Muslims is:

﴿إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

"Indeed, the Hukm is only for Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not." [TMQ 12:40]. His ﷺ saying;

﴿وَلَـــكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

"…but most men know not.", means that there is no consideration for the majority's opinion as regards the decision of the Lord of the Worlds, and that legislation should be only for Allah ﷻ. Thus, in the Islamic system the final word is for Allah ﷻ. The order, prohibition, allowing and forbidding is for the One Who is Most High, Most Great, the All-Knowing, All-Informed and NOT for any creation. No individual or group has the slightest share in legislation beside Allah ﷻ.

Allah is the only One Who gives judgment;

﴿إِنِ الْحُكْمُ إِلاَّ لِلّه﴾

"Indeed, the Hukm is only for Allah." [TMQ 12:40]. No one has the right to put back Allah's judgment;

﴿لاَ مُعَقِّبَ لِحُكْمِه﴾

"And there is none to put back His Judgment." [TMQ 13:41]

So how can the dark night of Democracy be compared with the shining day of Islam? Allah ﷻ states clearly in his explicit ayaat;

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللّهِ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ﴾

"And if you obey most of those on earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie." [TMQ 6:116]. He ﷻ says;

﴿وَعَسَى أَن تَكْرَهُواْ شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ﴾

"…and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you know not." [TMQ 2:216]

WHAT IS TAGHUT?

Islam has determined that referring for judgment to anyone other than Allah ﷻ constitutes referring to the *Taghut*. He ﷻ said;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيداً﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray." [TMQ 4:60]

The rule of *Taghut* is the rule of *Jahiliyyah*. It is every rule that contradicts the rule of Allah ﷻ and His Messenger ﷺ. Ibn al-Qayyim says in his book, A'laam al-muwaqqi'een; "*Taghut* is everything with which the servant exceeds the bounds, in terms of something that is worshipped, someone followed or obeyed. Thus, the *Taghut* of every people is the one whom they refer to for judgment other than Allah and His Messenger, or the one they worship other than Allah, or follow without a proof from Allah, or obey in what they do not know as being from the obedience to Allah."

The Qur'an considers the Imaan of the one who refers to *Taghut* as a claim or pretense and not a reality. Also the Qur'an has made *Taghut* a rival to Imaan when He ﷻ said;

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ﴾

"Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold." [TMQ 2:256]

Thus, the Islamic Ummah must be a witness over mankind after the

Messenger until the Day of Judgment. The Ummah should say to mankind what the Qur'an has said;

﴿أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ﴾

"Worship Allah (alone), and avoid (or keep away from) Taghut." [TMQ 16:36]

Therefore, the idea of separating religion from life, and the thoughts that emanate from it, such as Democracy, are thoughts of *Taghut*. Islam has commanded us to discard and reject them.

This is Democracy and this is the opinion of Islam regarding it. As for the results produced by applying all of this on the earth, is it an honorable and beautiful system under which we would like to live or is it an evil system, which burns the people with its fire whilst they live a life of emptiness and loss due to its application?

The freedoms in the West

By resorting to the idea of separating religion from life, The West has given the right of legislation to itself. It takes the view that man must live his life as he pleases and not as others would like; in accordance with his own whims and not the will of others. They took the view that man cannot practice this right until he enjoys his freedom. This has led his freedom to be represented as the freedoms of belief, ownership, opinion and personal freedom. It considered this idea of freedoms as sacred. These freedoms have specific technical meanings.

Freedom of belief allows the individual to believe in the religion he chooses. Or it allows him to move from one creed to another, even if it was a daily occurrence. It permitted him to reject religions altogether.

Freedom of ownership allows the individual to own whatever he wants and through any means he wants. He also has the right to dispose of with his wealth in any manner he wishes. If he wants to give it as a gift to his dog and prevent his inheritors from it, then nobody can stop him from doing so.

Freedom of opinion allows him to say whatever he wants, whether it

is true or false, without any obstacle or monitoring. He can violate or criticize any opinion that goes against his understanding or whims.

Personal freedom allows individuals to run their personal affairs without any consideration for values, ethical constraints or spiritual restrictions.

This idea of freedoms, which are basic requirements of Democracy, has caused the values of those who advocate it to decline to a level lower than that of animals.

The freedom of belief has made religion lose its importance in capitalist societies. It belittled religion greatly when it permitted individuals to change their religion the way they changes their clothes. With the spread of the materialistic thought and the restriction of the religious thought, the ethical, humanitarian and spiritual values have disappeared. The souls of the people have become devoid of compassion, and they have come to live like wolves, where the strong subjugate the weak.

Freedom of opinion has permitted the people to say what they like and to call for whatever they want. So, every false, strange and crazy opinion is to be found in their societies; they are devoid of the truth any criteria for it. You also come to hear any common person blaspheme against the Messenger ﷺ, without any law to prevent him from this; like Salman Rushdi, who uses freedom of belief as a pretext and hides under freedom of speech.

As for freedom of ownership and its criteria of benefit, it has created the monstrosity of Capitalism, which has taken colonialism as a method to control people's future, and to seize their resources, exploit their wealth, and spill the blood of their peoples. This is to compete with others for the Haraam earning, to trade with the blood of the Muslims, to fuel civil wars and wars between nations so as to sell their products and those of their military industries, which have made huge profits. These capitalist states have stripped themselves of any spiritual, ethical or humanitarian values. Rather they use religion, if compelled, to cover their interests and claim to have ethical and humanitarian values to conceal their ugly face and putrid smell.

As for personal freedom, it has transformed societies in the democratic countries into declined animalistic societies. They have descended to a level of disgusting licentiousness that even the animals have not reached. Their legislation has permitted abnormal and erroneous sexual relations. You see amongst them practices that you do not see even amongst animals. They practice group sex and incest with their mothers, daughters and sisters. They practice sex even with animals. Hence diseases appear amongst them that never existed before. The break up of the family can be seen in their societies and the mutual respect between the members of a single family has been lost. Personal freedom is the freedom to do away with all restrictions; allowing any kind of values and the freedom to destroy the family. It is in the name of freedom that all the grave sins are committed and all the prohibitions are permitted.

So the freedom of fornication, homosexuality, lesbianism, nudity, and alcohol, and the pursuit of every action no matter how low or despicable it may be, is all done with the utmost freedom without any pressure or compulsion.

These are the effects of Democracy. They are the product of man's whims and not from Allah ﷻ, and they are not derived from the revelation that comes from the heavens. They have nothing to do with any religion whatsoever. If we return to the thing that established Democracy in the minds of its advocates and thinkers, and the circumstances into which it was born, it will become very clear that it was founded on a kufr basis and it was established as a response to sayings such as those of Louis XV; "We did not receive the crown except from God", and Louis XIV; "The authority of the kings derives from the delegation of God. God is its exclusive source and not the people. Kings are not accountable for how they practice their authority, except before God." The intellectuals described the theory of the social contract of Jean Jacque Russo as, 'the Bible of the French secular revolution.'

From all of this the complete contradiction of Islam with Democracy becomes clear to us, in regards to the source from which it came, the creed from which it emanated, the basis on which it is founded and the thoughts and systems it has brought.

- The source from which it has come is man. He is the ruler who is

referred to in issuing judgments on actions and things, in respect of them being *husn* (pretty/worthy of doing) or *qubh* (reprehensible). This is nothing but following one's whims and desires. The roots of its creation lie with the philosophers of Europe.

As for Islam, it is opposite to that. It is from Allah ﷻ. He ﷻ revealed it to His Prophet Muhammad, His Servant and Messenger ﷺ. The ruler in Islam refers to the Shar'a in issuing rules and not to the mind. The role of the mind is restricted to understanding the Sharee'ah texts.

- As for the creed from which Democracy emanates, it is the creed of separating religion from life, which is the creed based on the compromise solution. This creed did not reject religion but abolished its role in life and State, and consequently gave man the right to lay down his own system. It was on the basis of its creed that its civilisation was founded and its intellectual direction was defined.

As for Islam it is contrary to this. It is based on the Islamic 'Aqeedah that obliges all of life's affairs, and the State to be directed according to the orders and prohibitions of Allah ﷻ. In other words, life proceeds according to the Sharee'ah rules that emanate from the Islamic 'Aqeedah. It was on the basis of its 'Aqeedah that its civilisation was founded and its intellectual direction was defined.

- The basis on which Democracy is founded is that sovereignty is for the people. The people are the source of the powers. Based on this, the democratic systems created three powers; the legislative, executive and judicial powers, so as to practically express its sovereignty and authority.

As for Islam, sovereignty lies with the Shar'a, and the Ummah does not possess the right of legislation. However, Islam has obliged the Muslims to execute the orders and prohibitions of Allah ﷻ, and it manifested this through the establishment of the Khilafah State as defined by the Sharee'ah texts.

- Democracy came with systems and thoughts based on benefit and the following of whims, whilst the legislation of Islam is based on following the texts and deducing the Shar'eeah rules from them, i.e. it is based on the adherence to and following of guidance.

The statement that Democracy has some good elements from which Islam can benefit is baseless and is not based upon evidence. We have seen some of the effects of Democracy; it has created an evil situation that contains no goodness. The best Ummah brought forth to mankind does not need to take anything from Democracy. Is there a deficiency in Islam, which needs to be compensated for by making such a claim?

SCIENCE AND TECHNOLOGY ARE NOT A RESULT OF THE WESTERN CIVILISATION

There is a view that the scientific and technological advancement found in The West is the fruit of Democracy. Those who advocate such a view do not know the facts of this matter. This is because inventions based on scientific experiments are things that Allah ﷻ has enabled the human mind to achieve and they are not linked to a viewpoint. We see this with capitalists, communists and Muslims, and with anyone who allows his mind to proceed freely. No religion or ideology has any effect in this, except from the perspective of whether the ideology allows sciences and permits the use of the mind, or it stands in the way as the church did before? It is well known that the Islamic ideology not only permits the examination and understanding of things, but also obliges it in terms of preparing the material power that is necessary for the sovereignty of the ideology.

The West has presented to us its evil goods, such as Democracy, which the Shar'a has forbidden us to adopt, but has forbidden us from taking its other goods, such as the sciences and inventions, that the Shar'a does not prohibit us from taking. This is because they allow us to obtain the means of power that we require. The West's actions indicate that it is aware of what it is doing. So should some of the Islamic groups accept to remain blind to this?

This shows that the one who says Democracy is from Islam is a person who does not understand Islam and neither does he understand Democracy.

DEMOCRACY IS NOT *SHURA*

One does not know whether to laugh or cry when one hears the statement of one of those people claiming to have knowledge, whilst

saying that Islam begins with Democracy and ends with dictatorship. They cite as proof the saying of Allah ﷻ;

﴿وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ﴾

"And consult them in their affairs. Then when you have taken a decision, put your trust in Allah." [TMQ 3:159]

One idea relevant to our subject still remains to be discussed, which is their view that Islam approved of Democracy when the Qur'an and the Sunnah alluded to the subject of *Shura*. They say: Democracy is nothing but *Shura*. Just as Democracy is built on taking the opinion of people, Islam has also ordered us to take other people's opinions. He ﷻ said;

﴿وَشَاوِرْهُمْ فِي الأَمْرِ﴾

"And consult them in their affairs." [TMQ 3:159]; and He ﷻ also said;

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾

"And who conduct their affairs by mutual consultation." [TMQ 42:38]; and the Messenger ﷺ in his practical, political and military life, used to constantly consult his companions and adopt their opinions. Since this is the command of the Qur'an and the reality of what the Messenger ﷺ did, then Muslims should follow it. In addition they say, that the difference between *Shura* and Democracy is only semantic. Different names are not a problem as long as the meanings are the same.

We know that those who call for Democracy are of various types and groups. From amongst them you have the evil deceiver, and also the sincere one who is ignorant of the reality of Democracy. The sincere groups are required to keep far away from such ideas, otherwise they will be like the one who worships Allah ﷻ out of ignorance, and it will lead him to commit sin. It is the nature of a sincere person to repent, restrain himself and reflect.

Such people once said that Socialism is from Islam and that the Messenger ﷺ is their Imaam. Now that the putrid smell of Socialism has disappeared, how will they respond now? The same applies to

Democracy, which is in its final pangs of death. So what hope do the advocates of this call have? Such an idea is not for the benefit of Islam but for the benefit of Democracy. Instead of exposing its falsehood, they adopt it as their highest thought. They carry it to the people instead of crushing it under their feet.

The realisation of Allah's ﷻ command is by making the Word of Allah the highest, and making the deen exclusively for Allah ﷻ. This can only be achieved by a group that is guided in its understanding and aware in its establishment, and enlightened in its creed, deep in its understanding of the Sharee'ah rules and that rejects the alien thoughts and the foreign definitions. It does not accept to bow to the reality or fall under the influence of the circumstances.

12

Participation in a Kufr System

The deen has been perfected and the favour has been completed. He ﷻ said;

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقاً وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

"And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower." [TMQ 6:115]. Indeed, it is a favour of Allah ﷻ on His servants that He has perfected their deen and completed His favour upon them. He ﷻ has guarded the Qur'an and protected it from change and alteration. He ﷻ said;

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily without a doubt it is We Who sent down the Dhikr (ie the Qur'an) and surely, We will guard it (from corruption)." [TMQ 15:9]. He ﷻ preserved it so that it is a proof for mankind until the Day of Judgement.

Since the Messenger ﷺ was the good ear that received the last revelation from the heavens to the earth, then the Muslims are obliged to take charge of the prophethood in the best manner; holding onto the Qur'an and biting onto the Sunnah with their teeth, as they have been ordered. Then they will be on what the Messenger ﷺ and his Sahabah were on. Numerous evidences have come proving this point.

Since the Muslims, through the conveying of the da'wah, came into contact with the other nations to whom they offered the pure deen, the deen of ration and *fitrah* (nature), the other nations used to offer in response, even if only in defence, their religion to the Muslims.

Sometimes some Muslims used to be affected by their ideas without realising. This used to have a negative effect on their understanding and on the da'wah. However, after a while the Ulama' began to alert the Muslims; those Ulama', whom Allah ﷻ has made as minarets and milestones, by which the truth is recognised. Hence they removed from the deen that which had become mixed with it, and was not originally part of it. They prevented fabrication and invalidated deception, so the deen returned shining. So the Muslims were moving between good and bad, until the evil of our times today. So how do we rescue ourselves from this?

Our situation today demands that we return to the causes at the goodness of the beginning of the matter, so that we can return Islam to its first course.

So that we can purify Islam from every doubtful thing, reject every fabrication and invalidate any deception, we must first free ourselves from this corrupt mentality that we have inherited from The West. That mentality, which makes us measure the affairs of the da'wah with the criteria of benefit, whims and desires; where whatever agrees with our whims and desires, we take, and whatever conflicts with them, we leave. Then we interpret the Shar'ee texts in a manner that agrees with our views. After that we quote texts to show the correctness of the view we have taken. The correct Islamic mentality is based on the fact that the command is only for Allah ﷻ. It is not allowed when trying to understand the rule of Allah ﷻ, to involve our tastes or inclinations in that process. Nor should we allow our desires to dominate it. Just as we should not be fearful of our enemies, the people's alienation, the rulers' rejection of the deen, and the circumstances and surrounding conditions. It is also like using the absence of benefit as a justification for the da'wah carriers to lighten the conveyance and ease matters for the Muslims. Allah ﷻ is the All-Knowing, All-Informed. He knows the nature of mankind and what they need, and what they are able to do, the reality in which they live, who the enemies are and how they should be dealt with, and more than all that.

The only correct method of *Ijtihaad*, as we have explained previously, is based on first understanding the reality that one wants to treat, and then solving the problem with the Shar'ee texts according to their indications.

This leads to gaining knowledge of Allah's ﷻ rule, purely on this reality. In other words, when we proceed according to this method it is like saying this is the hukm for the reality in which we live, includings its surrounding conditions and circumstances, difficulty and hardship, and the interest that we aimed to achieve in it. Regarding this matter, Allah ﷻ says;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

"O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All -Knowing." [TMQ 49:1]

He ﷻ says;

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالاً مُّبِيناً﴾

"It is not (fitting) for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." [TMQ 33:36]

The difference between those two mentalities is what led to this wide difference in understanding the rules, by which the Muslims wished their situations to be solved.

However, the mentality that has been influenced by the western thought, has been responsible for the suspension of some definite texts, and their abandonment for the sake of others for which there is no evidence, under the pretext of the circumstances, surrounding conditions, benefit and preventing the harm. The rule regarding usury for example, is a definite prohibition with an explicit expression that is not open to

interpretation and devoid of any *ta'leel* (reasoning). The reality, circumstances, surrounding conditions, and the ideas of acquiring benefits, and repelling harms, have come to affect their thinking and made them come out with different rules regarding the permissibility of dealing with interest.

Some groups have been established on this mentality, and they have come out with rules that have no support in the Shar'a. Rather they contradict the Shar'a in a severe way. That is why they claimed that Democracy was from Islam, while it is the opposite of that as we have explained previously. They also claimed that participating in *Jaahili* regimes is permitted according to the Shar'a, and it is the only path available to the Islamic movement working to establish the Rule of Allah ﷻ. Even though this completely contradicts the verses of the Qur'an and the Sunnah of His Messenger ﷺ.

When we explained the corrupt idea of gradualism in applying Islam, or calling for it, we actually explained at the same time the corruption of the thoughts that relate to it, such as participation in a kufr ruling system. However, we are forced to pause here a little to refute the doubts related to this issue, so that no excuse remains for the one who advocates such ideas.

We also know, that as long as the mentality of these groups in understanding the Shar'a is not rectified, then advice will be of no use. This is because if we were able to convince them of the corruption of power sharing, and they still had this mentality, we will see them searching for an alternative to it using this mentality. Therefore, we must be very careful with this type of mentality that the Shar'a does not approve of. This kind of mentality is the soil in which these misguided thoughts grow.

Today, what does power sharing mean, and what are the justifications presented by its advocates?

Sharing means that the Muslims participate in ruling that is not on the basis of Islam, and rule with other than the rules of Islam. That is done by playing the game of Democracy and entering parliament for the sake of carrying them and their opinion into power, and with time assume the

power exclusively. This will be through gradualism or stages, which according to their view, Islam approves of.

The justifications that permit power-sharing in their view, are rational and by Shar'a. As for the rational justifications they are as follows:

* The historical picture of Islam assuming power does not seem to be possible today. This is because all the regions of the Islamic world are under the control of powerful central authorities, supported by various international powers that possess awesome material and non-material forces (respect, influence etc). They are monitoring the movements of those who are working for Islam, and attempting to contain them and prevent their success. That is why, in their view, making analogy to the past is non-existent.

*The Islamic da'wah used to be organised to include all the Muslims, it used to be the community of the Muslims, while the current jama'ah only includes a group from the Muslims. This is what places the current jama'ah in a difficult position, since there is a broad base of Muslims who are not subject to its leadership. The *Jahili* regimes derive many diverse benefits from this. That is why the modern Islamic movement places itself on the party path, followed by modern parties, if it wants to reach power.

The methodology of the modern political parties is based on styles through which they reach power. These styles are either through the democratic game or via the military coup or a popular armed revolt.

The doors have been closed in the face of the modern Islamic movement such that it cannot obtain a military force from within the armies of their countries that enables it to stage a military coup. The door of popular revolt has also been shut under the shadow of the current despotic regimes. It is only the third option that remains for the modern Islamic movement, which is the path of the political party work, which leads to participation in non-Islamic ruling.

They add: In the process of achieving this great objective, which the Islamic movement was established to achieve, it is not possible to argue against the objective using partial matters that conflict with it (the

objective). This is because in case there is a conflict between the *juz'i* (partial) with the *kulli* (whole), then the *kulli* is weightier. The flexibility of the Islamic Sharee'ah together with its practicability, would not be possible if the realisation of the great objectives was prevented because of partial conflicts. Likewise, it is not right to get the Muslims into difficulty, and restrict them to assuming the power only through one route, even though this route is impossible in some circumstances and situations. In case it was unfeasible to apply the first way, it is possible to move to the second, third, or fourth one. It may even be good (in the *maslahah*), at some stage, to proceed along these four ways in parallel, until at the end one of them is decided to be better.

DISCUSSION OF THE MENTIONED RATIONAL JUSTIFICATIONS

From their presentation of the rational justifications allowing deviation from the Shar'a rules, it appears that the culture of these people is not an Islamic culture, even though they use some Usuli and Shar'ee expressions. They do not posses the regulated method of thinking in Islam, regarding how to look at the reality in deducing the Shar'ee rule, or in looking at the Shar'ee rule itself. They did not distinguish between the method and style in their work. Perhaps the dominant idea of 'flexibility of the Sharee'ah' has made them complacent regarding the Shar'ee rules and their substitution with non-Shar'ee rules, under the pretext of keeping up with the age.

The view that allows us not to take the method of the Messenger ﷺ, and the rules of the Sharee'ah, as long as many things have changed, is incorrect and does not indicate that a deep study of the reality that they wish to change has taken place. That is because, what is important about the reality is its fundamental characteristics and not its variable forms. Society, in terms of its basic constituent elements (the people, thoughts, emotions and systems) remains as it is without change, even if it takes on different forms such as being tribalistic, a simple or complex State, and whether it is democratic or a dictatorship. Thus, the consideration is for the fundamental characteristics, and the changing forms have no effect on the method of change. For example, challenging the erroneous thoughts, incorrect concepts, and bad customs and traditions in the society intended for change is a Shar'ee rule that the Messenger ﷺ acted upon, so it is an established work. What varies is the thought of society, which

could be shallow Patriotism, narrow Nationalism or ideological Capitalism or Communism. It is well known that the ideological thought is stronger than any other thought, and overthrowing it requires great effort. The difference in thoughts may make the work more difficult or easy, but it will not change the method. Whether the form of the system is tribalistic as it was in the time of the Messenger ﷺ, or it is a simple or complex State as it is in our day, does not change the rules of the method, though it may obstruct or facilitate the work. Whether the system aiming for change depends upon armies or armed tribes for its protection and consolidation there is a force that it depends on. The work of the Messenger ﷺ was focused on seeking the *Nusrah* from this type of force to establish the Islamic State. When the Messenger ﷺ worked to establish a new society, he concentrated on the constituent elements of society. Thus he produced people who had strong Imaan, people who were ready to carry the burden of the da'wah and establish the State (the Muhajireen), and he created the popular base, which would embrace the da'wah and its carriers and accept the state to be established amongst them (the Ansaar). Hence the seeking of the *Nusrah* is the method to reach power. The Messenger ﷺ persisted with this method, despite the obstacles and difficulties he faced during seeking of the *Nusrah*. The one who studies the work of the Messenger ﷺ in Makkah finds that the method of change deals with the basic pillars. He finds that his ﷺ method did not change by the change of the time and place, and nor did it change from region to region. This is because the differences in the characteristics of the different regions and societies relates to the form and not the essence. The nature of these characteristics is what makes the work difficult or easy.

The view that the Sharee'ah is flexible, does not also allow the minds and whims of Muslims' to change it, under the pretext of flexibility. Allah ﷻ has made the Sharee'ah complete such that it is wide enough to solve all the problems of life, whether old or new. However, all this is within the regulated *Usul* (principles), that emanate from the fact that the rule is only for Allah ﷻ.

It is not allowed to suspend the texts using the view that the Sharee'ah is vast, or to extend it to include that which it not from it. Some Muslim scholars have suspended the Shar'ee punishments under this pretext. They said that since the aim of the punishments in the Sharee'ah is to be

a deterrent, then whatever deters crime can be considered to be in agreement with the Sharee'ah. Since the Shar'ee punishments are not considered to be consistent with the spirit of the time and they have been dismissed and rejected by the hearts and minds of the people, we can move onto something else, as long as it achieves the aim. Had the Sharee'ah not been flexible and evolving, we could not have done that.

They also said that Jihaad fee sabeelillah is for the purpose of spreading Islam. Since it is possible to spread Islam using means other than Jihaad, by the modern civilised means available to us such as the radio, television and other types of media, then it is possible to replace Jihaad with these means. Had the Shar'a not been flexible and evolving, we could not have done that.

Regarding the method of attaining the Islamic ruling they said that any method that can achieve this, can be followed. It is not necessary to stick to one way and not go beyond it. This is rigidity and tightness that contradicts the nature of Islam, which is kind, flexible and evolving, and in which Allah ﷻ has not placed any difficulty.

Thus, the statement that the 'Sharee'ah is flexible' in this sense is haraam, because it suspends the laws of the deen, and because it is in conflict with the nature of Islam. It is affected by the western thinking, and follows along behind it.

As for the view that when the partial (rule) clashes with the comprehensive (rule), then the comprehensive (rule) is weightier. This is a statement that requires explanation, because it appears that there is a similarity between the expressions that they used and the expressions of the Usuli scholars, but they do not carry the same regulated meanings that Usuliyeen used. It also shows unsteadiness in the concepts and criteria. So if the Sharee'ah was lenient in a matter or soft in a particular issue, then this is enough for them to generalise that to every matter and every issue.

In this regard, another point remains. That is, that the rational justifications can have no effect in determining the Shar'ee rule. The scholars of *Usul* have stated that the reality forms the *Manat* (object) of the rule, but does not oblige or forbid. Rather the reality is understood

only as it is. The Shar'ee evidences by which the rule of the Shar'a is determined come after that. Therefore, rational justifications, in principle, have no value.

As for the Shar'ee justifications, they are based on the fact that in origin, it is not allowed to participate in a government that rules by a Shar'a other than the Shar'a of Allah ﷻ This is owing to a number of factors.

* The generality of the texts mentioning those who do not rule by what Allah ﷻ has revealed characterised them with kufr (disbelief), *zulm* (injustice) and *fisq* (transgression). He ﷻ says;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44]. He ﷻ says;

﴿وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)." [TMQ 5:45]. He ﷻ says:

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)." [TMQ 5:47]

* The *Hakimiyyah* (sovereignty) must belong only to Allah ﷻ. He ﷻ said:

﴿إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ﴾

"Indeed, the Rule is for none but Allah. He has commanded that you worship none but him." [TMQ 12::40]

* Also Allah ﷻ has forbidden the believers from referring to a law other than the Sharee'ah of Allah ﷻ, and He made that a negation of the Imaan when He ﷻ said;

﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً﴾

"But no, by your Lord, they can have no Imaan, until they make you the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission." [TMQ 4:65]

* He also criticised the hypocrites for referring to other than what Allah has revealed:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيداً﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which has been sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaytan wishes to lead them far astray." [TMQ 4:60]

* It is not allowed to leave the rule of Allah ﷻ for the rule of anyone else. Whoever does that would be giving preference to the rules of *Jahilliyyah* over the rule of Allah ﷻ.

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْماً لِّقَوْمٍ يُوقِنُونَ﴾

"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm belief." [TMQ 5:50]

This is the rule in origin, but participation in the cabinet is allowed (in their view) as an exception to the origin, deduced from the following evidences:

1. Yusuf's (as) participation in ruling.

2. The position of an-Najashi.

3. *Al-Maslahah* (interest).

13

Sayyiduna Yusuf (as) and ruling within a kufr system

Regarding Sayyiduna Yusuf (as), they say that the society in which he lived was a Jaahili society, in which the creed of Shirk was dominant. In that society, the moral corruption was widespread and Sayyiduna Yusuf was open to temptation and injustice in it to the extent that the people decided to imprison him when they saw the signs of his innocence. The King took him out of the prison when he realised how well Yusuf (as) could interpret dreams, and realised Yusuf's honesty. So the King chose him and kept him close. So Sayyiduna Yusuf (as) asked the King to put him in charge of the storehouses, and so the King accepted his request. So Yusuf assumed the responsibility of a ministry in a Jaahili rule and system, which was known to contradict the Sharee'ah of Bani Israel. In terms of implementation, Sayyiduna Yusuf was on the 'deen (system) of the King', ie his authority and rule, to the extent that he needed to use the trick of referring to the law of Ya'qub in order to keep his brother with him. This was when he planned a trick for his brother, by accusing him of (committing) theft, because the thief is enslaved according to the Sharee'ah Ya'qub.

They add to this by saying that it should not be said that this is specific to Sayyiduna Yusuf, because specification requires evidence. This is because in origin anything mentioned regarding the Prophets and their guidance is intended to be emulated and followed.

In addition they say that nobody should claim that this is from the Shar'a of those before us, because the subject of ruling is not from the furu' (branches) of the Sharee'ah over which there may be differences in the laws, rather it is from the *Usul*, which are agreed upon. This is also because Sayyiduna Yusuf acknowledged that,

﴿إِنِ الْحُكْمُ إِلاَّ لِلّهِ﴾

"The Command is for none but Allah." [TMQ 12:40], and despite his acknowledgement, he still participated in ruling.

The one who studies the ayaat from Surah Yusuf, which relate to this subject, will notice that this opinion, that permits participation in the systems of kufr, is based on the two following ayaat;

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

"He could not take his brother by the deen *(law) of the* King *(as a slave), except that Allah willed it."* [TMQ 12:76], and;

﴿اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"(Yusuf) said: 'Set me over the store-houses of the land.'" [TMQ 12:55]. They explained them in a manner that agrees with their opinion. They forgot all the principles upon which Islam is built that are contrary to their opinion, and ignored the ayaat that contradicted this understanding. They even dismissed the subject of the infallibility of the Prophets. If their understanding of these two ayaat collapsed, then everything they built on the subject of Sayyiduna Yusuf (as) collapses.

The Prophets are the pure ones of Allah ﷻ from His creation and His chosen ones. He selects them to spread His deen. They are the example and model for their people. They are the true examples of subservience and adherence, since they undertook His command in the best way. Allah ﷻ has protected them from sins and temptations, and made them firm on the truth and granted them His Help. Sayyiduna Yusuf (as) is from this chosen group. Allah ﷻ has praised him and given him a brilliant commendation in more than one ayah. He ﷻ said;

﴿وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ﴾

"Thus will your Lord choose you and teach you the interpretation of dreams and perfect His favour on you…" [TMQ 12:6]. He ﷻ said;

﴿وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْماً وَعِلْماً وَكَذَلِكَ نَجْزِي

الْمُحْسِنِينَ﴾

"And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge, thus we reward the Muhsineen (those who do good)." [TMQ 12:22]. He ﷻ said;

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاء إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

"Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely he was one of Our chosen, guided slaves." [TMQ 12:24]. He ﷻ said;

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاء وَلاَ نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

"Thus did We establish Yusuf in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of the Muhsinoon (those who do good)." [TMQ 12:56]

He was a *da'ee* (carrier of da'wah) to Allah ﷻ of the highest type. The Qur'an mentions that when his companions in prison asked him about the interpretation of their dreams he said;

﴿أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِن دُونِهِ إِلاَّ أَسْمَاء سَمَّيْتُمُوهَا أَنتُمْ وَآبَآؤُكُم مَّا أَنزَلَ اللّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـــكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

"Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him, but only names that you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or judgement) is for none but Allah. He has commanded that you worship none but Him, that is the

(true) straight religion, but most men know not." [TMQ 12:39-40]

He was chaste, bound by Allah ﷻ and seeking protection with Him. So Allah ﷻ turned him away from the tricks of women and from the tricks of al-Aziz's wife, whose statement has been mentioned by the Qur'an;

﴿وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ * قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ * فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

"And I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced. He said: 'O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.' So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower." [TMQ 12:32-34]. The people testified to his chastity, goodness and honesty. His two companions in prison said to him;

﴿نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

"Inform us of the interpretation of this, verily, we think you are one of the Mushsineen (those who do good)." [TMQ 12:36]. One of the two companions, who was freed after the King saw his dream, said to Yusuf:

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا ... ﴾

"O Yusuf, the man of truth!" [TMQ 12:46]. After he refused to come out of prison unless his innocence was manifest, the women said;

﴿حَاشَ لِلّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الآنَ

حَصْحَصَ الْحَقُّ أَنَاْ رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ﴾

"The women said: 'Allah forbid! No evil know we against him!' The wife of Al-Aziz said: 'Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.'" [TMQ 12:51]. The King, impressed by him, said;

﴿ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي﴾

"Bring him to me that I may attach him to my person." [TMQ 12:54]. His brothers said, after he decided to take his brother:

﴿فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾

"So take one of us in his place. Indeed we think that you are one of the Muhsinuun (those who do good)." [TMQ 12:78]. Sayyiduna Yusuf (as) acknowledged that what Allah ﷻ had favoured him with, was because of his *Taqwa* and steadfastness, in obedience and his staying away from sins. He said;

﴿قَالَ أَنَاْ يُوسُفُ وَهَـــذَا أَخِي قَدْ مَنَّ اللّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيِصْبِرْ فَإِنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

"He said: 'I am Yusuf, and this is my brother. Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him, and is patient, then surely, Allah makes not the reward of the Musinoon (good-doers) to be lost.'" [TMQ 12:90]

How is it possible for some Muslims to accuse someone of such status to whom Allah ﷻ bears witness, and who was not accused by anyone that met him? This is despite there is nothing, not even a single indication in the Qur'an - that shows that he used to rule by the laws of the King. There is no mention of any rule with which he ruled, except the one that is;

﴿جَزَآؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ﴾

"They (Yusuf's brothers) said: 'The penalty should be that he, in whose bag it is

found, should be held for the punishment (of the crime).'" [TMQ 12:75]. This rule was according to the Sharee'ah of Ya'qub (as). There is no indication to any knowledge that he ruled by something other than what Allah ﷻ had revealed. Their suspicious argument has come from the following ayah:

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلاَّ أَن يَشَاءَ اللّهُ ... ﴾

"He could not take his brother by the law of the King *(as a slave), except that Allah willed it."* [TMQ 12:76]. This ayah, when it is explained with the correct *tafseer* (interpretation), then this *shubhah* (suspicion) is removed and their claims fall apart.

The ayah was ambiguous to the advocates of this approach, so they explained it in a way that suits their position. So their explanation was as follows.

After the famine years occurred, people started to come to Yusuf (as) from everywhere to give them something from the crops that he had saved by his management, and whose distribution the King had charged him with. His brothers came, and he recognised them while they did not recognise him. He told his younger brother that he was his brother, so that he would not be grieved. He planned a trick for his brothers, and put the *siqayah* (drinking vessel) in the saddle of his brother's camel, without anybody noticing. So he said that he had lost it, and somebody announced that the owners of the camel caravan had stolen. They assigned one camel load for the one who finds it. The brothers of Yusuf (as) rejected the accusation with great vehemence. Those who supervised the distribution from amongst the aides of Yusuf (as), said;

﴿قَالُواْ فَمَا جَزَآؤُهُ إِن كُنتُمْ كَاذِبِينَ﴾

"What then shall be the penalty of him, if you are (proved to be) liars." [TMQ 12:74]. Yusuf's brothers said;

﴿جَزَآؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ﴾

"The penalty should be that he, in whose bag it is found, should be held (as a bondman) for the atonement." [TMQ 12:75], which means the thief would be

taken as a bondsman (enslaved). This was in accordance with the Sharee'ah (law) of Ya'qub (as). So Yusuf (as) started to search their baggage before his younger brother's baggage. He then brought it out of his younger brother's baggage, so his penalty was to be taken as a bondsman and enslaved. Then came the ayah that said about Sayyiduna Yusuf (as);

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

"He could not take his brother by the law of the King*."* [TMQ 12:76]. Some of them explained it to mean the Sharee'ah (law) and *Nizam* (system) of the King. This meant that the King in Egypt had a Sharee'ah and a system, and Sayyiduna Yusuf (as) governed with the Sharee'ah and system of this King. In this problem, he planned a trick by which he could keep his brother at his side. So he resorted to a polite plot, to make them pronounce themselves the penalty by which they will be accounted. He did not tell them that the penalty of the thief according to the law of the King is such and such. Rather he made them pronounce the verdict according to the law of Ya'qub, so as to keep his brother with him.

The explanation of this ayah in this manner has made them come out with this understanding.

If we refer to the word 'deen' in the Arabic, we find it of the common words, which carry more than one meaning. In the dictionary Lisan al-Arab (the arab tongue), it states that, 'deen' means the coercion and obedience. So 'dintuhum fa danoo' means 'I coerced them, so they obeyed.' Deen also means the reward and the prize. You say 'dintuhu for his action deenun' to mean 'I rewarded him.' Also 'Youm al-deen' means the 'day of recompense.' Deen also means the accounting, as in His ﷻ saying;

﴿مَالِكِ يَوْمِ الدِّينِ﴾

"The Owner of Youm al-deen." [TMQ 1:3] Deen also means Sharee'ah and Sultan, as in His ﷻ saying;

﴿وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ﴾

"And fight them until there is no more Fitnah (persecution) and the deen *will in its entirety be for Allah."* [TMQ 8:39]. Deen means humiliation and enslavement, and the 'madeen' is the slave, al-madeenah is the possessed nation, as in His ﷻ saying,

﴿أَئِنَّا لَمَدِينُونَ﴾

"Are we Madeenoon?" [TMQ 37:53], meaning 'owned'. The same as in His ﷻ saying,

﴿فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ * تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ﴾

"Then why do you not – if you are not madeeneen – bring it (the soul) back, if you are truthful?" [TMQ 56:86-87]. 'Madeeneen' here means owned.

There are other meanings for this word 'deen'.

So, which of these meanings does Allah ﷻ intend in this ayah? Selecting any one of these meanings needs a qareena (indication) that makes us take that specific meaning. This exposes the one who takes the meaning that suits him and suits his view; he appoints his whims as a judge over the Shar'a. While the one who takes the meaning that is regulated, and restricted with Shar'ee *qara'in* (indications) that indicate it, is appointing the Shar'a as a judge, and abides by the command of his Lord. So which of these meanings is intended?

If we say the meaning intended from the word deen is Sharee'ah, we find that the Shar'ee indications prevent this understanding, if it leads to Sayyiduna Yusuf (as) participating (in ruling) with kufr. This is haraam for the Prophets and believers, and in conflict with the nature of the Message, which is established on making worship and servitude for Allah ﷻ alone, and the right of legislation is only for Him. He ﷻ says;

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): Laa ilaaha illa ana [none has right to be worshipped but I (Allah)], so worship Me (Alone and none else)." [TMQ 21:25]. Hence, it was Yusuf (as), who used to say to the people;

﴿إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ﴾

"The command (or judgement) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not." [TMQ 12:39-40]. It is impossible that he would go against them in this matter and accept the rule of different gods. Similar to this situation, we find Sayyiduna Shu'ayb (as) saying to his people:

﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

"I wish not, in contradiction to you, to do that which I forbid you. I only desire to do good so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent." [TMQ 11:88]. The *tafseer* of this ayah, according to al-Qurtubi, is; I do not forbid you from something I commit myself, just as I do not leave a matter that I have commanded you to do.

If we say that the intended meaning of the word 'deen' is enslavement, and his brother would become 'madeenan' ie an unowned slave; this meaning would completely conform with what was previously mentioned in the ayah about the statement of Yusuf's (as) brothers regarding the fact that a thief is enslaved. Thus, the ayah would mean; He could not take his brother, by being enslaved by the King, ie by making him *madeen* (an owned slave) to him, except if Allah ﷻ willed. This meaning is closest to the truth. There is no Shar'ee indication that prevents such a meaning. Rather it fits with what came before it in the ayah, and it confirms that Sayyiduna Yusuf (as) was one of the *muhsineen* (those who do good), and *mukhliseen* (sincere to Allah), as Allah mentioned. It also confirms what the people bore witness to.

Therefore, a *tafseer* that conflicts with the infallibility of the Prophets, their immunity from sin, or implies that they say what they do not do, is rejected.

As for the *tafseer* of Sayyiduna Yusuf's statement to the King;

﴿اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"(Yusuf) said: 'Set me over the store-houses of the land; I will indeed guard them with full knowledge.'" [TMQ 12:55], and taking it to mean that he requested the treasury ministry, or ministry of finance; and that during his appointment to this position, he did not apply the Sharee'ah of Ya'qub (as), but rather the system of the King, which was not based on justice. This is a huge aberration and a clear deviation from the truth. It is important that we acquaint ourselves a number of issues in order to shed light on the matter.

* The reality of ruling in that period was that it was monarchical. In history, the monarchical rule has taken two form:

1 - The authoritarian system of monarchy, where the King rules by his own order, and opinion. Whatever he deems fit the people must follow, and no one can change his judgement. The legislative, executive and judicial authorities all come under his control. He appoints his assistants and removes them whenever he wants. He may select them due to their loyalty or closeness to him, or because of their sound judgement or good planning. It is enough for these assistants to be loyal and obedient in order to be given a free reign; so they will rule according to their own orders and be despotic in their opinion. Thus each becomes a King on a reduced scale.

2 - Monarchy with restricted authority. The King in this system became an image rather than a real King; this is where his absolute powers have been stripped from him. The sovereignty in this system lies with the constitution and canons, and not the King. Legislative bodies undertake the enactment of laws, instead of the King. There are also executive bodies, which implement the constitution and canons instead of the King. There are also judicial bodies, which settle disputes and resolve conflicts between people, instead of the King. This form of monarchy

became prevalent after the idea of Democracy spread. This is the restricted (constitutional) monarchy. Which of these two forms was the monarchy system adopted in Egypt, in the time of Yusuf (as)?

No one can imagine that the King of Egypt at the time of Yusuf (as) was bound to a constitution and system. The expression 'deen al-malik' does not mean what they claim, that is the law of the King. The opinion that sees an analogy between the system of monarchy at the time of Yusuf (as) with the systems of today that control the actions of the rulers, is an opinion that deviated from the correct opinion, and it is an erroneous analogy.

Sayyiduna Yusuf's request to the King to put him in charge of the storehouses, and the King's acceptance of his request does not mean this request had anything to do with ruling. What was mentioned by the Qur'an was restricted to the subject of dreams and not to anything else. It relates to the production of crops, the years of harvest and the years of drought and what should be done regarding them. Thus, he ordered Sayyiduna Yusuf (as) to take up the responsibility of storing the flour, and organise the distribution in the years of harvest so as to accommodate for the years of drought, without committing excess in his task or betraying the trust that had been given to him. This is a difficult task, which cannot be done except by someone competent, trustworthy, careful and knowledgeable, like Yusuf (as). What took place between Yusuf (as) and his brothers was specifically related to this subject. We are not allowed to deviate from this context or expand the scope Sayyidina Yusuf's responsibility. We are not entitled to say that his task related to seizing wealth and spending it on the King's entourage, family, army or citizens, and that this must have taken place according to the system of the King and not the Shar'eeah of Ya'qub (as). The expansion of the text to encompass such details requires a *daleel*.

It seems that the King was impressed by the sound judgment of Yusuf (as) and his ability to outweigh things and his integrity. This is what made the King draw Yusuf (as) close to him and give him the authority to manage the great task, that had preoccupied his mind ever since he saw his dream. So it was important that Yusuf (as) be given the opportunity to do this without interference from anyone else.

One can see that Sayyiduna Yusuf did not just interpret the dream of the King. Rather he offered him the solution and the necessary organisation. This allowed the King to gain confidence in Yusuf's ability to look after the stores, and to give him a free reign in doing this. The King did not say to Yusuf (as) that he had a Sharee'ah or a system according to which Yusuf (as) must proceed. Rather the King accepted Yusuf's (as) interpretation of his dream and his solution. Consequently the King gave him the job of storing and distributing the harvest as he saw fit.

It was inevitable that after the years of drought, Yusuf (as) would be the person to whom the people would turn to save them from hunger. It was also inevitable that his fame would spread far and wide, due to his justice and fair distribution. This strengthened his position with the King and made him even closer to him. Perhaps this is what enabled him to move from being the Aziz, as his brothers addressed him;

﴿يَا أَيُّهَا الْعَزِيزُ... ﴾

"O ruler of the land (O Aziz)." [TMQ 12:88], to being the King after his parents came from the desert. He made du'a to his Lord and said;

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ﴾

"My Lord! You have indeed bestowed on me of the sovereignty…" [TMQ 12:101]; and then Allah ﷻ said;

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ﴾

"And he raised his parents to the throne…" [TMQ 12:100], which means that the authority was given to him eventually.

The only law the Qur'an mentions that Yusuf (as) implemented, was to take his brother as a slave according to the Sharee'ah of Ya'qub (as). So why did he not take from the system of the King for the violation, if the King had a fixed and specific system?

It is not possible to imagine that Sayyidina Yusuf (as) would commit any violation of the Sharee'ah. That is because he is *ma'sum* (infallible) and

his Lord has described him as *muhsin* (good), sincere and pious. He is the one who preferred prison to seduction. He was the one who used to give da'wah in prison. He was the one who refused to leave prison without proving his innocence. He was the one who, due to his honesty and integrity, won the admiration of the kuffar of his society, from the wife of the Aziz, to the women of the town, his two companions in prison, the King, and even his brothers, before they discovered his identity.

It is worth noting that the *tafseer* of the situation of Sayyidina Yusuf (as) and the State of the King are all *tafseer zanni* (speculative interpretation). This is regardless of whatever angle they may have come from. So whether the King embraced Islam or remained a disbeliever, or whether the authority had been passed onto Yusuf owing to the death of the King or his resignation, or if Yusuf (as) became Aziz after the removal or death of the previous Aziz; the explanation of His ﷻ saying,

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ﴾

"He could not have taken his brother according to the King's law." [TMQ 12:76], or the interpretation of His ﷻ saying,

﴿اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"Set me over the store houses of the land…" [TMQ 12:55]; the answers to all of these are speculative interpretations only. This is because the Qur'an did not provide us with the necessary details to answer them definitively. Furthermore, their details are not necessary for us to follow as legislation. What we have mentioned is also no exception to this, since it is speculative like the other explanations. However, it is different from other opinions in the sense that it is in harmony with what befits the Prophets in terms of *Taqwa* and Imaan, and does not contradict the infallibility of the Prophets that is established in the fundamentals of the deen. How much further can an explanation be from the truth when it contradicts a definite statement uttered by the tongue of Yusuf (as) himself, when he rejected others to follow the 'Aqeedah of shirk, and to leave the exclusive reference to Allah ﷻ for judgment, as we have seen previously? By proceeding in this manner, where we clarify the situation of Yusuf (as), we do not wish to bring another opinion to support the prohibition of

participating in kufr systems. Our view is the Hukm of the Shar'a and not a speculative Shar'a rule. It is definite in meaning and authenticity.

Someone might say that Yusuf (as) used to rule by the law of the King by permission of Allah ﷻ and so did not go against his Lord. The answer is that either this permission was for Sayyiduna Yusuf specifically, or it was a general permission for all, i.e. ruling by kufr laws was lawful at the time.

If it is a specific permission for Sayyiduna Yusuf (as), then it is not allowed for anyone else to act upon this permission. Therefore, it is not for us to follow or cite this as proof.

In the second case, if it had been lawful for their time, then it would come to us being the law (Shar'a) of those who came before us. So the question becomes, can the Shar'a of those who came before us be a Shar'a for us? A group of scholars of *Fiqh* and *Usul* have laid down the following principle;

(شرع من قبلنا ليس شرعاً لنا)

"the Shar'a before us is not a Shar'a for us", citing as proof many texts that show that what Muhammad ﷺ brought has completely abrogated the previous laws and abrogated some parts of it in the details to emphasize this point. If we adopt the opinion of this group of scholars, then it would not be allowed for us to follow or cite as proof the situation of Yusuf (as) or any other Prophet. Another group of scholars of *Fiqh* and *Usul* have laid down another principle;

(شرع من قبلنا شرعٌ لنا ما لم ينسخ)

"the Shar'a of before us is a Shar'a for us as long as it has not been abrogated." Those scholars also have their juristic reasoning. They say that if the previous laws are not to have any use for us, then the Qur'an would not have mentioned them. Those scholars say that what Muhammad ﷺ brought did not abrogate everything that came before us all at once. They say that what is mentioned of the laws of the previous Prophets in the Qur'an and the Sunnah are recognized as a law for us; except what the Qur'an abrogated from these laws, and replaced with new ones.

When we apply this principle on this subject matter, what do we find? In our Sharee'ah, are there texts that prohibit ruling by other than what Allah ﷻ has revealed? Has anything been mentioned in what the Sharee'ah of Muhammad ﷺ or the Sharee'ah that the Qur'an brought, which warns us of deviating a hairbreadth from this Sharee'ah of Muhammad ﷺ?

Indeed, the Sharee'ah of Muhammad ﷺ has forbidden us from referring to anything other than it for solving our disputes. It forbade us, in a definite manner, to take any rule from the rules of kufr and *jahiliyyah*. If it is claimed that this was lawful in the time of Sayyiduna Yusuf (as), we say to those who claim it that even if you assume that it was lawful then, it is certainly forbidden (abrogated) in the Sharee'ah of the Qur'an now.

The view that ruling by what Allah ﷻ has revealed is from the *Usul* (principles) and not from the branches, is an incorrect view. That is because the place of the beliefs is the heart, and the place of the Sharee'ah rules is the limbs. The 'Aqeedah represents the basis of the Sharee'ah rules whilst the rules are the fruits of the 'Aqeedah.

The Shar'ee rule related to the actions of the servant has two aspects.

1 - The intellectual and creedal aspect which must be accepted.

In this aspect it is related to the 'Aqeedah. Non-acceptance of it may lead to disbelief or sin according to whether it is *qat'i* (decisive) or *zanni* (speculative).

2 - The aspect that is practical, relating to execution.

Thus, the Salah is fard and must be accepted as fard. Not accepting it as a fard leads to kufr (disbelief).

The Salah is fard and must be undertaken as a fard; not undertaking it as a fard leads to sin.

Alcohol is haraam and its prohibition must be accepted; saying it is permissible will lead to kufr.

Alcohol is haraam and drinking it is forbidden. Drinking alcohol will lead to sin.

In the same way, ruling by what Allah ﷻ has revealed is fard. Its acceptance is linked to Imaan owing to the definite text that deals with this subject. As for its execution, it is *Taa'ah* (obedience) and not to execute it is a *ma'siyah* (sin). So the one who does not rule by what Allah ﷻ has revealed is charged with kufr if he does not believe in ruling by Allah's revelations or if he rejects it. He will be committing a sin (which excludes kufr) if he accepts it but does not apply it. Therefore, the statement that ruling by what Allah ﷻ has revealed is from the agreed *Usul* refers to the first aspect. This is correct. As for the second aspect (the practical aspect) it is related to the Sharee'ah and its application. In other words, it relates to the *furoo'* (branches) and not the *Usul* (the foundations). So from this perspective it becomes part of the issue of **whether it is from the Shar'a before us or not**.

From this angle we have established that Sayyiduna Yusuf did not participate in ruling, and it is not allowed to explain this situation in this way. The statements of the people who claim otherwise are rejected, even from their own arguments. This is because the 'ulema had two opinions regarding the principle of *Shar'a man qablana* (Shar'a that came before us). One opinion says that the Shar'a before us is not a Shar'a for us. So according to this understanding, the permission to participate in the jaahili system is rejected. The second opinion says that the Shar'a of those before us is a Shar'a for us as long as it has not been abrogated. Many ayaat, the 'Aqeedah, the actions of the Messenger ﷺ—who showed us the method of how to establish the ruling by what Allah ﷻ has revealed—and all of the principles of ruling, indicated that it is not allowed to participate in kufr systems. Rather, Islam in its totality rejects such an understanding. In other words, if participating in jaahili systems was lawful in the Shar'a before us, then it is something our Shar'a has abrogated, due to the numerous evidences that prohibit it.

The view that everything mentioned from the lives of the Prophets and their guidance, is meant to be emulated and followed, needs explanation.

All the Prophets share in the matter of the 'Aqeedah. All of them invited people to the belief in Allah, al-Waahid (the One), al-Khaaliq

(the Creator) and al-Mudabbir (the organizer of affairs). They invited people to the belief in the angels, books, messengers and the Last Day. He ﷻ said;

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): 'Laa ilaaha illa ana [none has right to be worshipped but I (Allah)]', so worship Me (alone and none else)." [TMQ 21:25]

They also share in the matter of conveyance, suffering for the sake of the da'wah, its harms and hardships, having sabr (patience) for Allah's sake and sacrifice in His Path. He ﷻ said:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ وَلَقَدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ﴾

"Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before) you." [6:34]. He ﷻ said;

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

"Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you." [TMQ 41:43]

They shared in inviting their people to adherence and obedience. He ﷻ said:

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللّهِ﴾

"We sent no Messenger, but to be obeyed by Allah's Leave." [TMQ 4:64]

They shared in being rejected by their people and the ridiculing of their da'wah. He ﷻ said;

﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

"Alas for mankind! There never came a Messenger to them but they used to mock at him." [TMQ 36:30]. And He ﷻ said;

﴿وَقَالَ الَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ * وَلَنُسْكِنَنَّكُمُ الأَرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

"And those who disbelieved, said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' so their Lord inspired them: 'Truly, We shall destroy the Zalimoon (disbelievers, wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My Threat.'" [TMQ 14:13-14]

They share in the fact that Allah ﷻ has given them the victory in the end. He ﷻ said;

﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedient to Allah)." [TMQ 12:110]

In this manner all of the da'waat (messages) used have many things in common, some of which we have mentioned. The position assumed by

those before has been mentioned. Allah ﷻ mentioned them to us so that we may learn from them, reflect and take admonition from those things that strengthen our Imaan, strengthen our resolve, increase us in patience. They also assure us that the chain of the da'wah is the same in its 'Aqeedah, its call to adhere to the *minhaj* (way) of the All-Knowing and All-Informed, and its outcome. The ayaat have come to illuminate the path of the da'wah for the Muslims and to inform them about the nature of people's opposition, the intensification of hostilities between kufr and Imaan, and the struggle that will never stop. It also reminded us of the *walaa'* (loyalty) to Allah ﷻ and being *baraa'* (free) from shirk, the divine intervention after the test of Imaan and many other matters apart from those we have mentioned.

However, the lives of the Prophets are followed in the stances they assumed. They are not followed in legislation. This is because Allah ﷻ has given a different system for every Prophet. He ﷻ said;

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجاً﴾

"For each (prophet), We made a Shar'a and a minhaj (way)." [TMQ 5:48]. This is because every prophet was sent to his people whilst the Messenger (peace and blessings be upon him) was sent to all of the people. His Message was the final message. Allah ﷻ ordered the followers of other religions to follow it and to leave what they had been following. He ﷻ said;

﴿إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ﴾

"Truly, the deen *with Allah is Islam."* [TMQ 3:19], and He ﷻ said;

﴿وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِيناً فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." [TMQ 3:85], and He ﷻ said;

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ

﴿وَمُهَيْمِناً عَلَيْهِ﴾

"And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it (old Scriptures) and dominating over it." [TMQ 5:48]

Furthermore, the nature of the Message revealed to Sayyiduna Muhammad differs from others, in that it is final and comprehensive. The Islamic State represents one of its most important parts, since it is considered the Shar'eeah method to protect, apply and propagate Islam. With the other Prophets we find that their da'wah was specific to a people and came specifically for their people, to the exclusion of others. This means their da'wah was restricted to a specific time and place. This is contrary to Islam whose Shar'eeah rules are suitable for all times and places. This difference does not permit analogy between Islam and anything else. This leaves the Muslims to restrict themselves to adopting from Islam only, because its rules are interlinked in a manner that fits to its nature. Let us take for example the Message of Sayyiduna 'Isa. It is clearly different from the Message of Sayyiduna Muhammad, since it is a moral and spiritual message, which does not contain any call for the establishment of a State. It is also specific to Bani Israel. So how can the Shar'eeah rules be compared?

We regret that we have to discuss matters that are obvious in the deen. It indicates the level to which the du'aa today have descended. All we can say is what the Noble Qur'an said to Sayyiduna Muhammad ﷺ;

﴿قُلْ هَـــذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي﴾

"Say: 'This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me…'" [TMQ 12:108]

﴿مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلاَّ أَن يَشَاء اللّهُ﴾

"He could not take his brother by the law of the King *(as a slave), except that Allah willed it."* [TMQ 12:76]

﴿قَالَ اجْعَلْنِي عَلَى خَزَآئِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾

"(Yusuf) said: 'Set me over the store-houses of the land; I will indeed guard them with full knowledge.'" [TMQ 12:55]

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying):'Laa ilaaha illa ana [none has right to be worshipped but I (Allah)] worship Me (Alone an none else).'" [TMQ 21:25]

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ وَلَقَدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ﴾

"Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words of Allah. Surely there has reached you the information (news) about the Messengers (before) you." [TMQ 6:34]

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللّهِ﴾

"We sent no Messenger, but to be obeyed by Allah's Leave." [TMQ 4:64]

﴿يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِؤُونَ﴾

"Alas for mankind! There never came a Messenger to them but they used to mock at them." [TMQ 36:30]

﴿وَقَالَ الَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّـــكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ * وَلَنُسْكِنَنَّـــكُمُ الأَرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي

وَخَافَ وَعِيدِ﴾

"And those who disbelieved, said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to your religion.' so their Lord inspired them: 'Truly, We shall destroy the Zalimoon (disbelievers, wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My Threat.'" [TMQ 14:13-14]

﴿حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءهُمْ نَصْرُنَا
فَنُجِّيَ مَن نَّشَاء وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedient to Allah.)" [TMQ 12:110]

14

Permitting the Haraam under the pretext of Maslahah (the interest)

The Shar'a has obliged some matters and prohibited some others. It did not allow people to alter, change or distort them in any way. The All-Wise Legislator has granted rukhsah (dispensation) where He knows that they will be needed. Wherever He ﷻ has not given a *rukhsah*, He ﷻ did not allow the people to escape from the hukm, even if their desires and Shayateen made this escape attractive to them, under the title of benefit. The one who permits the abandonment of what Allah ﷻ has made obligatory and allows the violation of what Allah has prohibited etc, without a rukhsah from Allah ﷻ is a Kaafir or ignorant *Faasiq*.

Some deduced that *maslahah* is a proof to allow power sharing.

They quoted the definition of *maslahah* as being the description of the action from which good or benefit is always or mostly acquired, whether for the public or individuals. They say that the 'ulema examined the Sharee'ah and through this they were guided to the view that the Sharee'ah has been set down for the interests of the servants in this life and the hereafter.

They cited the example of *Masalih Mursalah* (undefined interests) and the issues on which it is based. They said that powersharing is not allowed by way of *Masaalih Mursalah*, because clear texts have indicated in a decisive way that the one who participates in the Jahili rule is sinful. Rather, the deduction here refers to the preference of the best out of two good things, and recognising which is worse out of two evil things; the acquisition of the greater of two interests by ignoring the lower of them, and avoiding the greater of two harms by accepting the lower of them.

They said that this path in the Sharee'ah has clear features. So Islam has forbidden alcohol and gambling, even after stating that there is benefit in

them for the people, but it is a small benefit, outweighed by the great harm in them.

The Shar'a has obliged fighting despite the fact that believers will perish and lose their wealth, because in the fighting there are great benefits dear to The Lord ﷻ and great benefits for the servants.

In the Islamic history the rulers and scholars used to adhere to this method in proceeding with Islam. Hence, the Messenger ﷺ abstained from demolishing the Ka'bah and rebuilding it on the foundations of Ibraheem, despite the religious benefits in doing so. This is because the harm that will be entailed will be greater than the benefit in correcting the structure of the Ka'bah. He ﷺ said to his wife 'A'ishah ؓ;

((لولا أن قومك حديثو عهد بجاهلية، لهدمت الكعبة و لجعلت لها بابين))

"Had it not been for your people, who had just recently (come out of) Jahiliyyah, I would have demolished the Ka'bah and given it two doors." [Reported by Tirmidhi and Nasa'i]; and they bring many other examples aside from these.

From this perspective they say there is no doubt that participating in a jahhili government has immense harms. These governments implement the rule of *Taghut* and deviate from His ﷻ order and dispute His rule;

﴿إِنِ الْحُكْمُ إِلاَّ لِلّهِ﴾

"The command (or judgement) is for none but Allah." [TMQ 12:40],

﴿وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَداً﴾

"And He makes none to share in His Decision and Rule." [TMQ 18:26]. Despite this, they say the movement may see that power sharing will realise a great benefit for Islam, Muslims and the Islamic movement, in some cases. It may lead to the removal of the *Taghut* and acknowledgment of the truth. Let us quote some of their statements regarding this, in order to understand their view in its true nature. Then, when their

method of thinking and their opinion has been refuted, we will understand the extent to which they have distanced themselves from the Shar'ee method of thinking. They themselves say the following.

- The Muslim's participation into a jaahili rule will put him in a big contradictory situation. The Muslim is required to fight the states of *Taghut*, so how is it possible for him to be the one who establishes the rule of *Taghut*? Allah ﷻ has given His view of those who claim to believe, and then after that refer to the *Taghut* for judgement;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيداً﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc), while they have been ordered to reject them. But Shaytan (satan) wishes to lead them far astray." [TMQ 4:60]

- Obeying the Tawagheet (pl. of *Taghut*) that legislate contrary to the order of Allah ﷻ means taking them as lords instead of taking Allah as The Lord, as He ﷻ has said regarding the people of the Book.

﴿اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهاً وَاحِداً﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none but One Ilah (God - Allah)." [TMQ 9:31]. The Messenger ﷺ explained to 'Addi b. Haatim that the meaning of taking them as lords is to obey them when they allowed what Allah ﷻ had forbidden and prohibited what Allah ﷻ permitted.

- Nowadays we are accustomed to see the rulers using the upright Muslims, that they appoint, as an ornament to adorn their ugly rule, and

to deceive the simple-minded and the masses. Hence the rulers say that if they were on falsehood, then so and so would not have accepted to share power with them.

- What makes things worse is that after they pass unjust and tyrannical laws through the Muslim minister; and the laws have achieved their evil aims, they discard him, in the way one discards a datestone.

- Powersharing is an indication of inclination toward those who commit injustice. Allah ﷻ has warned us of this when He said;

﴿وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ﴾

"And incline not toward those who do wrong, lest the Fire should touch you." [TMQ 11:113]

In addition, powersharing prolongs the life of a jaahili rule.

- It is enough for us to know that the one who participates in this ruling, will be included amongst those about whom Allah ﷻ said;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْكَافِرُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Kaafirun (disbelievers)." [TMQ 5:44], and;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الظَّالِمُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)." [TMQ 5:45]; and;

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَـئِكَ هُمُ الْفَاسِقُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)." [TMQ 5:47]

All of these points are not hidden from the leaders and da'ees of these movements. The clear nature of the ayaat and their indications are not in the least bit hidden from the one who examines them.

Despite all of this that they themselves have said they add that the movement may in some cases take the view that powersharing will realise a great benefit for Islam, Muslims and the Islamic movement. It may even lead to the removal of the taghut and a strengthening of the truth. We can summarise the benefits arising from the powersharing of the Islamic movement under the following points:

1 - To prevent plots against the Islamic movement by familiarising oneself with what takes place behind closed doors, and working to thwart it.

2 - To give an image of the group that it is able to lead the people and not just a group of dervishes.

3 - To restore confidence in Islam, as being able to organise the public and private affairs of life.

4 - To increase the experience of the group in the ways of administering the rule.

5 - So that the movement becomes familiar with the existing regime so that it can protect itself from its evil.

6 - To train and educate the special Islamic cadres through the scholarships organised by the government.

7 - To produce a collection of individuals from the Islamic group, who will have a high standing amongst people. They will be the people who solve most of the difficulties of the group and its members.

8 - To increase the Islamic centres and fight the centres of kufr.

9 - To train the Islamic cadres in politics and how to repel its games.

1 0- To benefit from the reputation of the authority for the benefit of the group.

11 - If the group abstained from participating, then the other ones who participate may be enemies of Islam, who use all their efforts to

attack the Islamic movement and to destroy Islam and the Muslims.

We have addressed their view in some detail, though our address was in respect of refutation and not quotation. This is in order to understand its true nature in a clear manner, and so that one can see the extent to which they have dared to go in their insolence against the deen of Allah ﷻ, when they issue *fatawa* that anger the Creator of the heavens and earth and incite revulsion amongst the believers, without respect for the right of Allah ﷻ, or abiding to His order. It was also so that the Muslim can see the extent to which their view clashes with the definite Shar'ee rules, which cannot be tampered with in any way, and see how far away they are from adhering to the correct method of Islam in *istinbaat* (deduction); and to show their invention of a new method - whose signs appeared during the decline of the Muslims and were influence by the western way of thinking - and so that we can follow their thoughts in detail and refute them, and follow their way of thinking and disprove it.

One of the clear and decisive Shar'ee rules - in which *Ijtihaad* is not allowed - is that it is not allowed to deal in usury. Allah ﷻ has clearly forbidden it when he said;

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

"Allah has permitted trading and forbidden Riba (usury)." [TMQ 2:275]. These are definite Shar'ee indications that have been roughly worded in the issue, such as when He ﷻ said;

﴿يَمْحَقُ اللَّهُ الْرِّبَا وَيُرْبِي الصَّدَقَاتِ﴾

"Allah will destroy Riba (usury) and will give increase for Sadaqaat." [TMQ 2:276]. Allah ﷻ also warned those dealing with usury and gave them of a declaration of war. He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَذَرُواْ مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللّهِ وَرَسُولِهِ﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. If you do not do it, then take a notice of war from Allah and His Messenger..." [TMQ 2:278-279]. He ﷻ described those who eat usury;

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

"Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity." [TMQ 2:275]. The Rasool of Allah ﷺ counted it as one of the grave sins and linked it to making Shirk with Allah, when he said;

((اجتنبوا السبع الموبقات. قالوا: وما هي يا رسول الله؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات))

"Stay away from the seven Mubiqaat (grave sins). They said: 'What are they O Rasool of Allah?' He said: 'Shirk with Allah, magic, killing a soul Allah has forbidden except by right, eating usury, eating the wealth of the orphan, turning back from the battlefield, defamation of believing, honest, chaste women.'"

Despite all this, we see them coming out – in accordance with this method - saying that dealing with usury is allowed! What has happened to the explicit and definite prohibition? Where did the warning and threat go? With this method they are altering and changing the rules of Allah ﷻ, blurring the Shar'ee rule, and they are making negligence in matters of the deen a natural thing and a characteristic of the Muslim.

Likewise, ruling by what Allah ﷻ has revealed is Fard. According to their own testimony it is obligatory to make the rule exclusively for Allah ﷻ. Despite this - according to their innovated method - they have started to allow the Muslim to participate in the rule of kufr. Look at what we have just quoted to see how much those who describe themselves as

leaders and scholars of the Islamic movement have deviated from the truth, even though the leaders are not supposed to lie to their people. They themselves have said:

- There is no doubt that participating in a jaahili government has immense harms. These governments implement the rule of *Taghut* and deviate from the order of Allah ﷻ and oppose His Rule.

- The Muslim's participation in a jaahili rule will place him in a big contradiction. The Muslim is required to fight the states of *Taghut*, so how is it possible for him to be the one who establishes the rule of *Taghut*?

- Obeying the *Taghaweet* that legislate contrary to the order of Allah ﷻ means taking them as lords instead of taking Allah ﷻ as Lord.

- The rulers today, use those whom they appoint from the upright Muslims as an ornament to adorn their ugly rule.

- The rulers today, they pass through the Muslim minister, unjust and tyrannical laws.

- The rulers today, after they achieve from the Muslim minister their wicked aims, they throw him like the date seed.

- In power sharing is then inclination toward those who commit injustice.

- In power sharing, the life of a jaahili rule is prolonged.

- The one who participates in ruling will be included amongst those about who Allah said that they are;

﴿الْكَافِرُونَ﴾

"…the Kaafirun (disbelievers)." [TMQ 5:44].

﴿الظَّالِمُونَ﴾

"…the zaalimun (unjust, oppressors)" [TMQ 5:45].

﴿الْفَاسِقُونَ﴾

"…the faasiqun (transgressors)." [TMQ 5:47]

Despite all that they have mentioned they come with an opinion such as this. What insolence these people show against the deen of Allah! What makes things worse is that they are not only violating the order of Allah, but inviting people to violate the order of Allah ﷻ. This indeed is a great sin.

After presenting of all these Shar'ee violations, we ask; what will they achieve if they participate in kufr rule? We thought that after their presentation of the precautions against this da'wah, they would mention enormous interests that have been ignored by the Sharee'ah, but they were clever enough to notice the thing that - according to their rejected logic and unproductive way of thinking - deserve this violation of the Sharee'ah and the support of the enemies of Allah ﷻ. Their "unique" thought, which has the role of legislating in this issue has brought the Muslims results that do not benefit the da'wah, nor do they draw the Muslims closer to the truth, or the victory, and they do not change reality in the least. Rather the yields may be the opposite. The reality has come as a testimony to this fact.

They named 11 articles, and said they were great benefits realised through participation in jaahili rule. By Allah! Look at these and ponder how trivial they are when compared to the grave sins committed. Let us examine some and comment on them.

- Increase in the group's experience in the ways of administering the rule.

- Training the Islamic cadres in politics and to repel its games.

- Train and educate the specialised Islamic cadres via scholarships organised by the government.

Three articles that relate to one subject. It was more fitting that they are written in one article unless one wants to cite many supporting arguments for one's view. This is despite the knowledge that the matter is not related

to how much one can talk, but rather the actual correctness of the view. Do these articles warrant that Muslims disobey the order of their Lord for the sake of benefits realised? Is there not another path by which one does not incur the wrath of Allah through which the movement can train its Shabab and increase their experience? Does the Shar'ee method lack such preparation? The Islamic movement that plunges into the political work in a lawful manner, adhering to the methodology of the Messenger ﷺ, increases their experience and familiarity with the reality of the rulers, and the extent of the rulers links with the Kaafir states, games and cunning styles. Is the *da'ee* not able to call the one who drinks alcohol to leave drinking, except if the *da'ee* himself enters a pub, drinks alcohol in front of the drinker and then after that leaves it as a method to convince him that the drinker can also leave it? By Allah, how weak are the minds that have come up with such thoughts! How can they allow themselves to change the Law of Allah!

They also mentioned the following three articles:

- Familiarisation of the Islamic movement with the existing regime to protect itself against its evil.

- To repel the plots against the Islamic movement by acquainting it with what takes place in secret, and work to foil it.

- If the group abstained from participating, then the alternative may be that the ones who participate are the enemies who use all their efforts to attack the Islamic movement, or to destroy Islam and the Muslims.

Here we have another three articles that revolve around one subject, which is to protect oneself from the evil of the regimes and repel the plots against Islam and the Muslims. So we may present the reality that they themselves mention - without agreeing with them - and to judge them by their own principles, we ask; did they really repel the danger from the Ummah and from themselves by participation in ruling by what Allah ﷻ has not revealed? In their own words, they say that the ruler appoints the Muslim as a minister to prolong the life of the regime, in order to pass its plans and improve its image in front of the people. Then after achieving what it wants, it will spit them out like a date stone. So where is the protection from evil and conspiracies? The regime, in

which the Muslims enter, would not have its image improved. Rather their own image will be distorted, and the people will pass the same judgement on the regime and those who participated in it.

They also mentioned the following two articles, which would have been better placed in one article:

- To give an example of how the group is able to lead the people.

- To give the confidence in Islam that it is able to organise the private and public life affairs.

The group will not be able to give such an image. Rather it has given a bad example and a model that cannot be followed. The reality is the greatest evidence of this. Had there not been sincere and aware Islamic movements that opposed such calls, and sincerely-concerned Muslim scholars, Islam would have fallen from the souls of the people, owing to the ones who advocate these views in support of the regimes. In the sight of Allah ﷻ and the sight of His servants, how great is the difference between the movement or scholar who lives in the comfort of the regimes, surrounded by the glory of their false leadership; breathing the air of boastful arrogance with them, and a movement or scholar who proclaims the truth and undertakes it, fearing the blame of nobody; all for the sake of Allah ﷻ. Even if he was placed in the ruler's prisons, remembering the sayings of Allah ﷻ;

﴿فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ﴾

"Therefore, be patient (O Muhammad) as did the Messengers of strong will." [TMQ 46:35]

﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

"So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes." [TMQ 52:48]

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

"So be patient (O Muhammad ﷺ). Verily, the Promise of Allah is true" [TMQ

40:55]. Are the example of these two the same?

They also mentioned four other articles, which can also be summarised into one article. They said:

- To produce a collection of individuals from the Islamic group who will have a high standing amongst people. They will be the people who solve most of the difficulties of the group and its members.

- To increase the Islamic centres and attack the centres of kufr.

- To train the Islamic cadres in politics and how to repel its games.

- To benefit from the reputation of the authority for the benefit of the group.

Such articles demonstrate the triviality of the hopes of those who advocate such views. Do such results deserve the risk of not gaining the pleasure of Allah ﷻ and being described as Zaalimoon (unjust), Faasiqoon (transgressors) and supporters of the oppressors? Why doesn't the movement do what it can without falling into this situation? We do not agree that the movement will achieve these results, if it disobeyed Allah ﷻ and participated in a jaahili rule, rather the result will be the opposite for the group, and also for the da'wah and Islam generally.

If the advocates of this view can mention 11 articles or reasons that have pushed them to behave in this way then we can - in accordance with their prohibited way of thinking - mention many more points that form risks and obstacles to such actions. For example:

- Following this method, those responsible for the movement and the shabab, learn hypocrisy. When they are in the presence of the rulers who accept them to participate in ruling, they say to them what will please them. When they are alone with the people, they say something else, and they try to convince them that they are drawing closer to the ruler and the rule, so as to seize the rule and take the initiative from ruler.

- The approaches of the group become diluted, complacent and leniant at the expense of the radical approach and radical change.

- The regime is allowed to count the numbers and supporters of the movement and expose their hidden things and find out their secrets. The regime may discover differences between the members of the group, and so it will work to strengthen and encourage these differences, so as to easily control the group, and split it up when the need arises.

- The da'wah of such a group will be limited to the rules that do not represent a danger to the regime, and remain silent over the vital issues, thus giving an incorrect view of the da'wah and Islam.

- When the regime grants permission to the Islamic movement that is working within it, to establish institutions through which the group can undertake their work, the group becomes a captive of the institutions, and will fear that the regime may get its hands on them and confiscate them. So they will not pass any judgement on things that will upset the regime, and consequently they do not think of breaking away from it.

- When the Islamic movement accepts to participate in a jaahili system, it gives justification to the regimes to clamp down on the Islamic movements that are working for change according to the method of the Messenger ﷺ, by considering those working against the regime as fundamentalists and zealots. Those cooperating with the regime, on the other hand are considered moderate and enlightened. It is a strange matter, and the advocates of these leniant approaches have written studies in which they have indicated that, due to their methodology, they are the moderates with whom the regimes can cooperate whilst the others are zealots.

- The concepts of such Islamic groups have changed, so as to suit the existing circumstances. For example, not taking *Jizyah* from the non-Muslim *Dhimmis*, or not calling them people of *Dhimmah* so as not to incite their resentment. In addition their view that Democracy is their own commodity that has been returned back to them, or the permissibility of dealing in usury. Participating in ruling with other than what Allah ﷻ has revealed is another example itself.

- It prolongs the life of the regime.

- It gives a beautiful image of the regime.

- Islam vanishes from the people's minds when they see that Islam has not given them anything through these regimes, especially after the advocates of such views promised them with *al-mann wa salwa* (*manna* and *quails*), meaning all sorts of riches. It shows that they are unable to solve their problems in the correct manner. Hence, the movement cannot put itself forward as an example to be emulated, rather it gives a bad example.

- Its shabab become corrupted when their sole concern in da'wah becomes defending the practises of their group, if not the practices of the regimes and justification of their actions.

- The movement turns silent regarding the ruler's clamping down and arrest of the other da'wah carriers, or even attacks them, in order to please the rulers or in accordance with their request, as happened in Egypt recently.

- This approach makes benefit the criterion for the actions of the group, instead of the adherence to the Shar'ee rule. Whatever action produces a benefit will be undertaken, even if it clearly contradicts the Shar'a. The benefit in the view of the Muslim becomes dearer than the Shar'a. So, there are many other reasons, which cause destruction to the deen and the da'wah.

We have addressed all of this through the reality and not the Shar'ee evidences, so that we can say to them, their way of thinking, even according to their school of thought, does not bring anything but evil fruits for Islam and the da'wah. It is an unproductive way of thinking of which the Shar'a does not approve.

It is not our practice, according to what we have learned from the Shar'a, to explain the corruption of an idea from the reality, or to reject a Shar'ee rule rationally. We began the discussion according to their methodology, so as to criticise them with what came from their own mouths, and disprove what they have said, by using their own criteria. However, we know, and so do all the aware and sincere Muslim workers, that the only factor in the acceptance or rejection of a statement or action is the Shar'a. Since this is the case, the Shar'ee evidences they have mentioned - and they say they know them and that they are not hidden

from others - are alone considered sufficient to refute their opinion and understanding, even if they had more examples to cite. The issue is not to do with more examples, but about the way of thinking.

We will not listen to them saying that they know it. There is no need to remind them of it. Despite having knowledge of these Shar'ee evidences, they did not take them owing to the reasons they mentioned. This is not allowed; besides, it is insolence against the deen and neglect of its definite and correct rules. As for their quotations from some scholars that they use to support their idea; beside the fact that they are examples that do not apply to the reality of what they call for, the statements of men are not a Shar'ee proof. What counts is the evidence and correctness of the *istidlaal* (deduction). If they say 'so and so scholar said', we say to them that Allah ﷻ and His Messenger ﷺ have said something that is correct, definite and *Muhkam* (clear and unabrogated). Is it allowed for us to abrogate the saying of Allah ﷻ and His Messenger ﷺ with the statements of just any individual? The idea of benefit dominated the advocates of this approach to the extent that it would be correct to call them, 'traders in the da'wah'. However, the trader does business in order to make a profit, not to make a loss.

The corruption of their thinking appears from another angle, that is when they rely on the unlawful *Qiyas*, which depends on the reasoning of the Shar'ee text, rationally, based on making preference by interest. This leads them to come out with a new *istinbaat* (deduction), which was not known by the Islamic Ummah or its scholars before. They abandoned the correct method of *istinbaat* (deduction) shown by the Messenger ﷺ, and followed by all the Ulama' of the Ummah from the *Salaf as-saalih* (pious predecessors) and all those who followed them in *ihsaan* (goodness). There is no trace of this regulated, correct Shar'ee method, in any of their discussions. They followed the way of The West, in rational analogy and seeking benefit. The following hadith genuinely applies to them;

((إنه من يعش منكم فسيري اختلافاً كثيراً. وإياكم ومحدثات الأمور فإن كل محدثة بدعة، و كل بدعة في النار))

"The one amongst you who lives (long) will see many differences. Beware of the new matters, for every new thing is a bid'ah

(innovation) and every innovation will be in the Fire." [Reported by at-Tirmidhi and Abu Dawud]

They say; Islam prohibited alcohol and gambling despite stating that they are of benefit to the people, though it may be only a small benefit. Thus, the great harm was weightier in alcohol and gambling.

The Shar'a has obliged fighting despite a loss in the life of believers and a loss in their wealth. This is because fighting has great interests dear to the Lord (blessed and exalted be He) and great interests for mankind.

The Messenger ﷺ left the matter of demolishing the Ka'bah and rebuilding it on the foundations of Ibraheem (as), despite the religious interests in doing so. This is because the harm that would be incurred was greater than the interest attained from rectifying the structure of the Ka'bah.

Based on this they say that there is no doubt that participating in a jaahili rule has great harms. However the movement may deem, in some circumstances, that power sharing achieves a great benefit for Islam, the Muslims and the Islamic movement. It may even lead to the removal of the *Taghut* and the establishment of the truth.

They presented their idea from another angle, which indicates that their way of thinking is entrenched in their minds.

Understanding the texts in this manner and coming out with rules that contradict Islam is a painful matter. We have seen the pain increase in the present age, the age of the influence of the western culture, based on the analogy of interest. The early scholars used to follow the regulated principles of Islam imposed by its nature, which is based on the adherence to the Law of Allah ﷻ in every matter, without the slightest interference of man in legislation, which we shall explain shortly, insha'Allah. On the other hand, we find the Muslims, according to this new and innovated methodology opened a gateway to legislation and they entered through it. They permitted their whims and desires to evaluate the benefits and harms pertaining to any action, which they wished to undertake. From a rational angle, when the benefits outweighed the harms, the order was to do the action. When the harms were

outweighed the benefits, then they are required to leave the action. According to this new and innovated method the Muslim became a legislator because, based on his whims and his own mind, he evaluated the interest.

In order to reach the rule on the action, they relied upon reasoning the texts in the aforementioned way. This is the same method utilised in The West. The West depends on such a mentality.

However this method makes benefit the thing that is worshipped by the Muslim, not the order of Allah ﷻ. This is made evident in the situation where the interest clashes with the Shar'ee rule that is clear in meaning; the Shar'ee rule is deserted and is replaced by the rule based on benefit.

Use of the Shar'ee texts is regulated by defined principles. The Muslim who follows these remains a servant of Allah ﷻ and obedient to His command. The rule that he deduces, according to the correct method of deduction, is the rule of Allah ﷻ. That will not be possible unless, in his *Qiyas*, he depends on the *'illah* (divine reason) stated in the Shar'a.

Defining the good, and the bad, the attractive action and the unattractive one, and the halaal and haraam, is for Allah ﷻ only. This has never been given to man. If man had the right, then he would have been given the power of legislation from the beginning. The Sharee'ah would not have interfered in the details of rules. The Muslim would have been required only to believe that Allah ﷻ is the Creator, without having to believe that He is the Controller of his affairs and Organiser of his life.

Indeed, thousands of books that have been written throughout the Muslim ages, rely on the Shar'a method of *istinbaat* (deduction). Our foremost Jurists were able to solve all their problems according to this method. It is a practical and easy method for the one who has been granted its knowledge and has restricted himself to its principles.

The corruption of this innovated method is sufficiently illustrated by the fact that it produced rules that are in conflict with the clear rules of the Shar'a. If the method were correct, its rules would have agreed with the rules of the Shar'a. This, in itself, indicates that it is an erroneous method, as does the effect that it creates. Perhaps some of the following

examples will help to clarify the issue.

- Carrying the da'wah according to the legal manner requires frankness, courage, strength and thought. It requires one to challenge all that contradicts Islam and to confront it, so as to clarify its falseness without any regard for the consequences or the circumstances. It requires that the absolute sovereignty be for the Islamic ideology, irrespective of whether or not it agrees with the majority of the people and their customs, and whether they accept, reject or oppose it. The da'wah carrier does not flatter the people and nor does he flatter those in authority. This is how the Messenger ﷺ was in his da'wah, believing in the truth to which he was calling, and challenging the whole world without giving any regard for the customs and traditions, beliefs, religions, rulers or masses. He did not give attention to anything except the Message of Islam. Ibn Hisham reported that when the Rasool of Allah ﷺ challenged the Quraysh, he mentioned their gods and denounced them, and disgraced their minds and considered their forefathers to be misguided. They (as a consequence) rejected him and united in their opposition and hostility. This is how the da'wah of the Muslims today should be. The one who wishes to emulate the Noble Messenger ﷺ in order to comply with the saying of Allah ﷻ;

﴿قُلْ هَـــذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي﴾

"Say (O Muhammad ﷺ): This is my way: 'I invite unto Allah with sure knowledge, I and whosoever follows me.'" [TMQ 12:108], and the saying of the Messenger ﷺ;

((تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً، أمراً بيناً، كتاب الله و سنة نبيّه))

"I have left amongst you something which, if you hold onto it, you will never go astray. A matter that is clear: the Book of Allah and the Sunnah of His Prophet." [Sira of Ibn Hisham]; and who follows the way of the *Salaf as-Salih* and their saying; "The end of this matter will not be bettered except by that with which its beginning was bettered.", must engage in this type of da'wah.

Today, according to this new and innovated method, which the Shar'a does not approve of, we find those who say; the preponderant interest indicates that it is more fitting and better that we approach issues with hikmah (wisdom), and we invite with that which is best. This is according to their method, and not the Shar'ee method. They say; what is the benefit of the da'wah if we challenge everything that goes against it? By doing this, will we open the hearts of others or will we close them? Why show that what we have fundamentally contradicts what others have? Is it not more fitting that we show that we are sharing with others in matters, which may act as keys to entering their hearts and minds, especially when the matters appear as if there is not a great difference between them and us? Is it in the interest of the da'wah that you oppose the rulers, expose their conspiracies to the Ummah, and disclose their plans? Thereby inciting them and attracting their evil; or is it better that we try to draw closer to them and befriend them? Perhaps they will draw nearer to us and put us in positions that will benefit the da'wah, and the benefit may even reach everyone. Perhaps we can reach power in this way. That is why we have to confirm to them, that there is no cause for them to fear us, and there is no fear in allowing us to get closer to them. From here begins the journey of flattery, and statements that are far from the method of truth. In addition, this is the start of pleasing the ruler, and giving false testimony for his actions, staying silent over falsehood, preoccupation with and talking about small matters that do not incite the anger of the ruler, and neglecting the vital issues about which the Ummah should be warned, and many other statements and actions that compromise the truth. Behind all of this change is the change in the way of thinking.

- It is also the right of Allah ﷻ upon the scholar, who has inherited the knowledge from the Prophet ﷺ, from him to undertake his right and be in the front lines of the Mujaahideen, speaking the truth, holding onto it and confronting the rulers and exposing their plans. In other words, he must be an imaam of knowledge, of mihraab (prayer niche) and of war. This is what the *Salaf* as-Salih were upon. We can see that from this innovated method, an innovated understanding has arisen, which contradicts with what our early scholars were accustomed to. Their understanding is reflected in their saying that if the scholar spoke the word of truth and then got arrested or killed, who will then take his place? The harm that the Ummah will incur from his arrest or murder is

many times more than the benefit he achieves from that. So why do we deprive the Ummah from the goodness of this scholar?

- As well, with regards to participation in the parliamentary elections, this is allowed though there are conditions: The candidate should be Muslim and adhering to the rules of Islam. He should not accept the legislation of kufr, rather he should refute it and present the Shar'ee rule as the alternative. He is not allowed to elect a non-Muslim president, or a government based on non-Islam. It is not allowed for him to give the government a vote of confidence, rather he should prevent confidence in it, because the government is not established on the basis of Islam. This is the clear Shar'ee rule.

However we have seen them come out, according to this innovated method, with an opinion that allows the Muslim to elect a candidate who does not adhere to the Shar'a in legislation, and in accounting and electing the ruler. Rather they allow the election of Christian candidates, and accept entering with them in election lists, under the pretext that the law has fixed the number of MPs in every area. Hence the Christian candidate will win, whether the Muslims elected him or not. Thus it is better in this situation to elect someone who, in our view, will be more beneficial to the Muslims, than to allow his people to elect him while he is of our opponents.

Thus the advocates of this mentality proceed in their approaches which, the more they are, the more distant they themselves become from the truth.

Let the advocates of this innovated and new mentality, and the approaches that are far from the correct understanding of Islam, be aware that their mentality and approaches are nothing to do with Islam. What they establish, requires true repentance from them. The da'wah to Islam needs them, but without this mentality, and without these approaches, so that they become supporters of Islam, not of the regimes that rule by other than what Allah ﷻ has revealed.

The decisive definition of benefit or harm is for Allah, the Lord of the worlds. Nobody knows what brings us benefits or repels harm from us, except Allah ﷻ. If that was possible for a man to do, then he would

have become a legislator, and there would not have been any need for a deen from Allah ﷻ that manages life's affairs for man. That is why Islam considers it obligatory on the Muslim to adhere to the Shar'a of his Lord. Whatever the Shar'a orders us to do is an interest for us, and whatever the Shar'a ordered us to leave is harm for us. We do not know whether a thing is an interest or harm until a law is revealed regarding it. Before that, it is not within our ability to find it out ourselves. This is because the mind lacks a criterion on whose basis it can distinguish between the *khayr* (good) and *sharr* (bad), and between the *husn* (pretty) and *qubh* (reprehensible). Hence we have the Shar'ee principle: 'Wherever we find the law of Allah (Shar'a), that is the benefit.' Accordingly the principle that says: 'Wherever is the interest, that is the law of Allah' is wrong. This is what the following noble ayah guides us to;

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُواْ شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ﴾

"Fighting is prescribed upon you, and you dislike it; and it may be that you dislike a thing that is good for you, and you love a thing that is bad for you. Allah knows and you know not." [TMQ 2:216]

From this perspective we are able to understand the saying of Allah;

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ﴾

"And he makes the Tayyebaat (good things) halaal for them, and he makes the Khabeeth (bad things) haraam upon them" [TMQ 7:157]. The *tayyib* (good) is what Allah has made halaal, and we did not know it was good except after Allah ﷻ allowed it. The *khabeeth* (bad) is that which Allah made haraam, and we did not know it was bad except after it was forbidden for us. It does not mean that our minds define what is good and so they made it halaal, or our minds determine what is an evil and so they forbade it.

This is what they meant when they said: Weighing up the best from two

good things and the worse from two evil things, and gaining the greatest of two interests by leaving the one that is lesser, and repelling the greater of two harms by allowing the one that is lesser. This statement is wrong and it constitutes a danger to the Sharee'ah. It is graver than the opinion of *Masaalih Mursalah*. That is because the *masaalih* requires that one resort to them when the reality is devoid of a Shar'ee text; while we see them, according to this statement, permitting themselves to change the rules of Allah ﷻ, and permitting their minds to abrogate them. With this they are permitting the haraam and forbidding the halaal. This is detrimental to the deen and it is a very dangerous methodology. This is the reason why their opinions and views are so far from the truth.

Through what we have already presented, we see that their *Usool* are in harmony with each other, and agree to interference in the legislation of Allah ﷻ, since they allow their minds and whims to put rational - rather than Shar'ee principles - and a rational - instead of Shar'ee - way of thinking, to conclude whatever they want; not what the Shar'a wants. That is why the rational analogy based on benefit was their guiding principle in every discussion. This is despite the fact that rational analogy is one of the most important things that the Legislator has rejected for the Muslims, because it contains opposition to Allah ﷻ and participation in ruling, and because it is deviation from what is right and what is the truth, and it is following one's whims and inclinations. Their discussion is based on giving arbitration to the *Taghut*, which we have been ordered to reject. This is because *Taghut* is arbitrating with other that what Allah ﷻ has revealed.

In conclusion, we must turn towards clarifying the difference between the rational analogy and the Shar'ee analogy, so as to explain the corruption of the rational analogy and the importance of refering to the Shar'ee analogy, so that we can save ourselves, the Ummah and the whole of mankind.

Those Muslims proceeded on the method of rational outweghing of the interest regarding the Shar'ee rule itself. They compared between the interests secured by the Shar'ee rule and the harms that resulted from it, from a rational perspective. In their view, if the harms were greater then they would leave the Shar'ee rule - that is the rule of Allah ﷻ on the issue - for the benefit of the rational rule whose interests were greater. If

the interests were greater in the Shar'ee rule they acted upon it, not because Allah ﷻ ordered them to do so, but because the mind agreed to accept it. This is a dangerous course about which one cannot be silent. This is because it gives guardianship to the mind and whims, over the Sharee'ah, and gives the mind the role of an arbitrator over the Law of Allah ﷻ, and it places the mind above the Shar'a. This is exactly what we call man-made law. This is what explains their coming out with opinions that contradict the Shar'ee rules, especially in this subject. Hence the difference is not over the opinion of whether it is allowed or not to participate in ruling by other than what Allah ﷻ has revealed. Rather the dispute is over the way of thinking through which they arrive at the non-Shar'ee rule, at the rational rule, at the ruling with other than what Allah ﷻ has revealed, and the rule of *Taghut*, which they have been ordered to reject.

That is why we say this way of understanding eludes and disagrees with the correct understanding. Its reality indicates its falsehood. It is not correct to depend on it or to take rules according to it. That is because the decisive definition of the benefits and harms is for Allah, the Lord of the worlds. What will bring the benefits to us or repel the harm from us is not known to anyone except Allah ﷻ. This is because if that were possible for man, then man would have been the legislator. Due to the need for a divine religion that manages life's affairs for man, Islam has considered that the Muslim is obliged to adhere to the Shar'a of his Lord. Hence what the Shar'a has ordered us to do is considered to be an interest for us, and what the Shar'a has ordered us to leave is a harm for us. We do not know that a thing is an interest or harm, except after a law has been revealed about it. Before that, we are unable to define that by ourselves.

When man legislates, he follows the way of the rational analogy, which requires the bringing together of similar matters and giving them similar rules. It also requires differentiating between different matters and giving them different rulings. When we look at the Islamic Sharee'ah that has been legislated by the All-Knowing and All-Informed, we find that it has given different rules for many similar matters, and has given similar rules for many different matters. This is contrary to the rational analogy. It has also given rules in which the mind plays no role. This alone is enough to refute this innovated method that those people have initiated.

15

The halaal is not reached through the haraam (The end does not justify the means)

Some Muslim minds have been pushed onto the path of the rational analogy. It does not depend on an indication from the Shar'a to show that an analogy should be considered, ie an *'illah* (divine reason) mentioned in a specific Shar'ee text. For them the rational *Qiyas* is understood by the mind from the totality of the Shar'a, without having a specific text to indicate it. It might also be understood by making analogy between one hukm and another hukm, simply because of a similarity discerned by the mind, without the presence of a reason for the hukm mentioned by the Shar'a. It might also be understood by a rational preference of the *maslahah* (interest) in the Shar'ee rule itself and the rest of the rules.

None of this is allowed in any way whatsoever. In their view, the Shar'a in its totality has indicated the preservation of religion, life, mind, lineage and property. In their view, whatever leads to the protection of these five things, is ordained by the Shar'a, even if the Shar'ee text has not indicated it and even though there is no Shar'ee *'illah* (reason) to indicate its consideration. They only do that because of the similarity present in the two matters. They also thought that, the Shar'a has permitted the Muslim to eat something haraam or drink alcohol in case of emergency, so if the Muslim is compelled to deal with usury, then there is nothing wrong with that due to the similarity between the two matters.

This way of understanding eludes and disagrees with the correct understanding. The reality of this method indicates its falsehood, and it is not suitable to depend upon or to adopt. This is because the rational analogy requires the bringing together of similar things, and differentiating between different things; while at the same time we see the Shar'a differentiated between similar things in many matters, and brought together different things in many matters. It also gave rules that the mind

has no role in. This is enough to refute this method from its basis.

The Distinction between similar things

As regards differentiating between similar things, the Shar'a has differentiated between times that seem similar to the Muslim in terms of their honour. Thus it has given a preference to the *laylatul qadr* (night of Power) over other nights. It has also discriminated between places in terms of their honour, such as the preference for Makkah over Madinah, and Madinah over other cities. It has distinguished between the prayers when they are shortened, so the prayer consisting of four raka'at is shortened, whilst the three and two raka'at are not shortened. It has distinguished between the *maniy* (semen) and the *maziy* (pre-seminal fluid). It made the *maniy* pure and the *maziy* impure, even though they both emit from the same place. It obliged the one to have *ghusl* (bath) from the maniy and invalidated his fast, when it is deliberately emitted, but not if it is *maziy*, even though they emit from the same place. It obliged the clothes to be washed because of the urine of a baby girl, but only to be sprinkled by water if it is the urine of a baby boy. It obliged the menstruating woman to make up the fast but not the salah. It cut the hand of the one who stole three dirham but did not cut the hand of the one who illegally possessed huge sums of wealth. It made the *'iddah* (waiting period) of the divorced woman three menstrual cycles, whilst the waiting period of the widow is four months and ten days, even though the condition of the *rahm* (womb) is the same. In this manner we find many matters that are similar and one can combine them. If it were left to the mind to give the rules in these issues, then it would have made mistakes. It would have brought a rule in conflict with what the Shar'a has given. The Shar'a has given for each one a different rule, which indicates the falsehood of this innovated method of analogy.

Combining together of different things

As regards combining the things that are different, the Shar'a has given the same rules for different issues, even though the rational analogy does not accept this. The Shar'a has combined the water and dust when allowing one to be purified by them, even though water cleanses and dust makes thing dirty. It forbade the *riba al-fadl* (excess in amount) in gold and wheat even though their reality is different. It has also imposed the

death penalty on the apostate and adulterer though the manner differs, despite the difference between the two actions. It has protected the Muslim and the *Dhimmi*, despite the fact that they are both different in terms of the deen. It obliged eighty lashes for the one who falsely accuses a woman of *zina* and the one who drinks alcohol, even though the reality of the two actions is different.

Thus there are many rules whose realities clearly differ and nothing can bring them together, yet the Shar'a has given them the same rule. If it were left to the mind to make analogy, then it would have come with a different rule, and it would not have been able to give similar rules, due to their different realities. This also indicates the invalidity of this methodology in analogy.

Furthermore the Shar'a has given rules in which the mind has no role. The Shar'a has allowed trade but forbidden usury, even though both are a trade and they are similar. It stipulated four male witnesses in fornication, but two are sufficient for murder, even though killing is more vicious than fornication. In the revocable divorce, it stipulated that the witness is a Muslim, but it allowed the testimony of a Kaafir in bequests. It obliged chastity, ie lowering of the gaze, in relation to a free ugly woman regarding her hair and skin, even though one does not naturally incline towards her, but it did not oblige this in relation to the jariyah (beautiful female slaves) towards whom one's disposition inclines. It obliged wiping on the top of the khuffain (leather socks) and not under it even though it is more fitting to wipe the underneath. Regarding this, Sayyiduna 'Ali (May Allah honour him) said; "If the deen were to be taken by analogy (ie rationally), then wiping under the socks would have been more deserving than wiping on the top."

This is what pushed the likes of the famous poet Abul 'Ala al-Ma'arri to say;

A hand is compensated with hundreds of gold dinars,

How is it cut off (amputated) for one quarter of a dinar?

In other words, the blood money for a hand that has been damaged is 500 dinar, so how can the hand be amputated for quarter of a dinar?

The mind considers it improper for a hand to be cut off for a quarter of a dinar. With the judgement of the mind, he disapproves the judgement of the Sharee'ah. If the mind was the given the right to understand an *'illah* (divine reason) from the totality of the Sharee'ah, or from the most *zaahir an-nas* (apparent aspect of the text), or to understand the existence of *Qiyas* (analogy) from the mere similarity between two ahkam, then it would prohibit much of what Allah ﷻ has permitted, and permit much of what Allah ﷻ has forbidden. Thus, *Qiyas* is not allowed except according to the method approved by the Shar'a. In other words, the legitimate *Qiyas* cannot take place without an *'illah* (divine reason) mentioned in the text. No *Qiyas* is made in the text that contains no Shar'ee *'illah*. No rational *'illah* is given for it and nor do we assign for it a Shar'ee *'illah*, as long as it has not been mentioned or assigned. That is why the *Fuqahaa'* (jurists) have defined the ways (of discerning) the *'illah* by examining the texts. They said the *'illah* has either been indicated by the text *saraahatan* (explicitly), by *dalaalatan* (meaning), by *istinbaatan* (deduction) or by *qiyasan* (analogy). (Please check the book on *Usul* for this)

When the Messenger ﷺ approved of the use of *Qiyas,* he fixed its type. Ahmad and Nasai reported from 'Abdullah b. az-Zubayr, who said;

((جاء رجل من خثعم إلى رسول الله ﷺ فقال: إن أبي أدركه الإسلام وهو شيخ كبير لا يستطيع ركوب الرحل، والحج مكتوب عليه. أفأحج عنه؟ قال: أنت أكبر ولده؟ قال: نعم. قال: أرأيت لو كان على أبيك دين فقضيته عنه أكان يجزي ذلك عنه؟ قال: فاحجج عنه))

"A man from Khath'am came to the Rasool of Allah ﷺ and said: 'My father has embraced Islam and he is old and cannot ride a camel, but Hajj is obliged on him. Can I perform the Hajj on his behalf?' He ﷺ said: 'Are you the eldest son?' He replied: 'Yes.' He ﷺ said: 'Suppose your father had a debt to pay and you paid it on his behalf, would this requite him?' He said: 'yes.' He ﷺ said: 'Then you can perform Hajj on his behalf.'" Hajj is an *'ibadah* (worship) and giving a loan is a *mu'amalah* (transaction) and both are different from each other. However, discharging the obligation of Hajj is similar to payment of the loan, in the sense that both are debts. The reason for allowing the son to perform the Hajj on his father's behalf is because it is the discharge of a debt. The Messenger ﷺ linked the debt with Allah to the debt with human beings, in terms of the obligation of its settlement and its benefit. If the Messenger ﷺ had not legislated that, then our minds would not have been able to make such a judgement.

The *ta'leel* (reasoning) behind rules is an evidence to clarify the matter for which the Shar'a has legislated the rule. This obliges that one follows the *'illah* where it is present. This is *Qiyas*. When the Messenger ﷺ said about the cat;

((انها ليسن بنجس))

"It is not najas (impure) (ie the cat's saliva)." He clarified the *'illah* ie the reason for not considering it impure when he said;

((انها من الطوافين عليكم والطوافات))

"For they are usually around you in the homes (ie domesticated)." [Reported by Bukhari and Muslim]. Accordingly, any animal that is usually around the home is not impure, as long as there is no exception made by a *daleel* (evidence). The saying of the Messenger ﷺ;

((انما جعل الستئذان من أجل النظر))

"Permission (to enter) is required because of sight." [Reported by Bukhari and Muslim] This means the Muslim must seek permission before entering a house, because the house has its sacredness and is considered an *'awrah*. The reason for legislating the requirement of seeking permission is to prevent looking at a prohibited thing. His words "**min ajlin nazar (because of viewing)"** is the *'illah* ie the reason for legislating the seeking of permission. Thus, a Muslim who enters his home does not require a permission to enter. This is because the *'illah* is absent and hence the rule becomes absent. Otherwise the rule will remain if he has guests around and the like. So when the *'illah* returns, so does

the hukm. Thus, the hukm is linked to the *'illah* in terms of presence and absence.

That is why *Qiyas* is one of the very delicate issues. It should be known that *Qiyas* is for the intelligent people who understand the texts, rules and incidents. It is not valid for just any person, who uses it according to his whims and desires. It must be for those people to whom Allah ﷻ has granted insight and understanding, otherwise it would become a means of destruction and departure from the true rule of Allah ﷻ. Imaam Shafi'i (may Allah have mercy on him) said; "It is not valid for anybody to make *Qiyas* until he became knowledgeable of the previous sunan (ways), the statements of the *Salaf* and the Arabic language. He must also be of sound mind so as to distinguish between the doubtful (or similar) matters and not rush to judge; and he should not resist listening to the one who disagrees with him, because this might draw his attention to something he forgot or point out to him the error of what he thought to be correct." Use of *Qiyas* requires precise understanding. The use of *Qiyas* to derive a rule is not allowed for anyone other than the *mujtahid*.

In everything we have mentioned previously, we only quoted the evidences of those who advocate participation in kufr rule, their refutation, and showing that they cannot stand up as evidences for this subject. Now, what is the definite opinion of Islam, which doesn't require *Ijtihaad* in this subject?

The Shar'a, along with its 'Aqeedah, is established on the Imaan in Allah the One, and that worship should be solely for Him. The statement 'laa ilaaha' (There is no god) means the negation of divinity, worship and legislation from anyone other than Allah ﷻ. The statement 'ilallah' (except Allah) means confirming these matters for Allah ﷻ only. He is the Ilah, the Truth, the only one who deserves to be worshipped and to legislate. Worship and submission to Him ﷻ and knowledge of His Shar'a comes via the Messenger ﷺ. This is what the second part of the two shahadas means, which is that; Muhammad is the Rasool of Allah. Hence only the Messenger should be followed, and emulated in legislation.

Even *Usul al-Fiqh* is built on defining the sources of revelation so that legislation is not taken from other than these sources. It seeks to regulate the principles of *istinbaat* (deduction), so that anything that isn't from

the Shar'a can not enter it. That is why the first discussion that *Usul al-Fiqh* undertakes is that the *Haakim* (Sovereign) is Allah ﷻ, the judgement is only for Him, and there is no hukm before the revelation of the Shar'a on a subject or outside of the Shar'a.

Then comes the *Fiqh* to represent the practical explanation of the worship to Allah ﷻ alone, and the subjugation to Him alone and the rejection of any legislation from anyone other than Him, beside reference for judgement is to His Law only.

Participating in kufr systems means that the one who calls to it accepts human legislation in addition to the divine legislation. Consequently, he accepts the presence of a legislator of non-Shar'ee rules alongside the legislator of Shar'ee rules. This also means the acceptance of the plurality of sources of legislation. So where is the unity of the deity (wahdaniyyah al-ma'bud) that necessitates the unity of worship, openly and secretly?

The prohibition of making shirk with Allah ﷻ necessitates the prohibition of partnership in His rule.

Thus the Shar'a, in its totality, indicates the prohibition of participating in jaahili systems.

The Sirah of the Messenger ﷺ in his da'wah indicates, without a shadow of a doubt, that the approach was radical and free from any effect of the reality. The work that affects the reality is what will create the necessary change. The Messenger ﷺ in his da'wah, did not give any attention to the reality of shirk in the Kuffar of Makkah. He did not care about their customs and traditions; nor did he give any regard to people's acceptance or rejection of him. He did not flatter those in authority, even though the situation of the Messenger ﷺ and his da'wah in Makkah was severe. He publicly proclaimed, 'There is no god but Allah and Muhammad is His Messenger', which is the whole of Islam in its essence, and the complete rejection of every creed or Shar'a other than it. On this basis the Shahadah was rejected by Abu Jahl, along with the other leaders of kufr in Makkah. On this basis as well, the Messenger ﷺ publicly proclaimed the Shahadah before the black and the white, the free and the slave, the rich and the poor, the Arab and the non-Arab, and the idol-worshipper and the people of the scripture. He confronted

them, opposed them and challenged them by mentioning their gods; and so they responded with hostility, tried to bargain with him, and asked him to be silent about them so that they will be silent about him. They wished that if the Messenger ﷺ had compromised, then they would compromise. He ﷺ did not accept this and was patient regarding their harassment of the da'wah and their torture of his companions; the believers were patient with them. The patience of all of them was one of the signs of the truthfulness of the da'wah and of their tone, to the extent that he ﷺ rejected the condition of Banu Sa'sa'ah when he approached them inviting them to support his deen, in the most difficult time of the da'wah and the lack of any supporter. They were ready to give him the *Nusrah* on condition that after him the authority should go to them. He did not say that an opportunity occurred to him from which he could benefit, after all the gates before him have been shut. Rather he told them and told us after them as a teacher, leader, *da'ee* and a guide;

((الأمر لله يضعه حيث يشاء))

"The authority belongs to Allah and He places it where He wills."

He means by this that authority belongs to Allah ﷻ only, and no one can share with Allah ﷻ in this. Only Allah ﷻ gives it to whom He wills, and no one else has a say in this matter. The Messenger ﷺ continued in his da'wah without relying on anything other than the strength of the *fikrah* (idea) and the help of Allah. The da'wah realised its aim by the establishment of *dar al-Islam* in Madinah, after Allah ﷻ opened up the hearts and minds of those who supported Muhammad ﷺ and helped him. Thus, the success is from Allah ﷻ. It is for the one who depends on Him, seeks His Help and maintains the purity of the idea, the clarity of the understanding, the soundness of the path and the correctness of the activity.

Now, at the end of this discussion about participating in the regimes that rule by other than what Allah ﷻ has revealed, we shall present the reality of ruling in the current regimes and how the participation takes place. Then we shall present the ayaat and ahadith that prohibit the following of this path, and put an end to any justification or interpretation, because the ayaat are definite in their meanings.

The constitution in any state must be established on a specific intellectual basis. It may be democratic or Islamic, such that there can be no rule that has not emanated from its creed and basis.

Thus, in the democratic systems, the rules have to be in harmony with the basis, which says that the sovereignty is for the people, ie it is the people who enact laws through an assembly, which they select for this purpose and this is called the parliament. When it rules, the executive authority applies what has been legislated by the legislative authority in the name of the people. In order to keep the government restricted to the rule of the people, the parliament has been given the power to give the government a vote of confidence, such that it does not become legitimate except after the vote of confidence has been given. It has been given the power to monitor, examine and account the actions of government. Accordingly, it can withdraw the confidence from the whole government or a certain minister, if he commits a violation or does not adhere to the rules of the constitution.

Thus, the basis of the actions that result from the government is Democracy and not Islam. As we have explained in a previous discussion, Islam does not accept any action that is not based on a spiritual basis, which is the basis of Imaan in Allah ﷻ.

The systems have an integrated structure, just as they have a single basis, and the policy they want to execute is one, and they work to apply it through all the ministries. The policy of each ministry must be in harmony with the policy of the other ministries. What formulates this policy is the government together. The voice of the single Muslim minister will be nothing but a single voice from the collection of voices, with which its president formulates the policy, in the light of the constitution and the basis on which it is established. This is from the legal perspective. However, there is a huge difference between this idea and its practical application. The country's leader and his team will already have drawn up the policy of the government when the minister is chosen for the cabinet. The minister has no choice, except to join the cabinet on the basis of the drawn up policy or to refuse it. He has no right to lay down the policy for his ministry.

Moreover, the responsibility of the ministers is a joint responsibility.

This means that when the government wishes to implement the planned policy and take the necessary decisions, the decisions of the majority are taken. This means that every minister interferes in the affairs of other ministries, and puts forward his views regarding the government's decisions. This makes the Muslim minister responsible for everything that originates from or relates to his ministry, or that of others. In such a situation, he is obliged to defend the policy and decisions of the government outside and in front of people, even though inside the ministry he might oppose it. Here one might assume that the Muslim minister will take the position of opposition to everything proposed that contradicts Islam. Such talk indicates shallow thinking. The minister is different from the MP. Thus, in terms of the law and not application, the MP represents those who have elected him. He may represent the Muslims in a democratic system, or he may represent the leftists in capitalist systems. As for the minister, he is not brought into the government to oppose, otherwise he will remain outside due to his opposition. Thus, in the democratic systems, the one who opposes the government or the rule will remain outside and not be allowed to enter it. If he enters by mistake, then he is expelled by insistence. The government comes to rule and implement. It has a policy that it wants to implement. It has not come to gather contradictions. Anyone who goes against its policy will leave it by the invitation of the prime minister or the ministers together. The MPs will withhold the confidence from him personally, and the government will continue functioning.

Here it is imperative to mention that the mere acceptance of the Muslim minister to participate in ruling means that he has accepted the existing constitution in the country and the basis on which it is established. The opposition that we mention here is not the opposition to the basis of the system but opposition within the system, which is an opposition that indicates disagreement in the branches, whilst everyone accepts their basis.

Moreover, any decree adopted and related to any ministry does not come into force and effect, until approved by three sides and provided with their signatures. They are; the head of state, the prime minister, and the relevant minister. This also means that the Muslim minister is not free in running the affairs of his ministry and issuing the practical decrees by himself.

This makes the following points clear:

- The rules, with which the government governs, are not established on a spiritual basis (which is the belief in Allah) but on the basis of Democracy, in which legislation is for the people and not for Allah ﷻ.

- The government is the executive authority. It is an authority of ruling and execution of the rules of the constitution. The government, along with its Premier and ministers, every single one of them, are not entitled to go against the rules of the constitution, otherwise they will be accused of violating it.

- No single minister, including the minister who is a Muslim, draws up the policy of his department. Rather he applies the policy drawn up by the state as a whole, including its head.

- Every single minister is responsible for all the decisions and actions issued by the government. This is because the law states that the responsibility of the cabinet is a collective and joint responsibility.

In short, the issue is regulated in these systems, such that no one has the right to act in isolation of the cabinet, and in his own way.

This is the reality of these governments. Many ayaat bear witness to the prohibition of a Muslim to participating in them.

- Thus, Allah ﷻ obliged that the judgement should be for Allah ﷻ, as a basis from which the laws originate. He ﷻ said;

﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً﴾

"But no, by your Lord, they can have no Imaan, until they make you the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission." [TMQ 4:65]. He ﷻ said;

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن

يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"It is not (fitting) for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." [TMQ 33:36]

- Allah ﷻ has obliged that the ruler be a Muslim. He ﷻ said;

﴿أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ﴾

"O you who believe! Obey Allah and obey the Messenger ﷺ and those in authority from amongst you." [TMQ 4:59]

- Allah ﷻ has obliged the Muslim ruler to rule by Islam. He ﷻ said;

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ﴾

"And so judge between them by what Allah has revealed..." [TMQ 5:49]. Allah ﷻ warned the Muslim ruler of turning away from some of Islam, even if it is a single rule. Thus He said;

﴿وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ﴾

"And beware of them lest they turn you away from some of that which Allah has sent down to you." [TMQ 5:49]. He ﷻ ordered that we draw our swords in the face of the one who rules by *kufr suraah* (explicit kufr). This is owing to the Messenger's ﷺ statement regarding the *Faajir* ruler when he was asked: "Shall we not fight him with the sword, O Rasool of Allah? He said;

((إلا أن تروا كفراً بواحاً عندكم فيه من الله برهان))

"Unless you see clear and kufr buwah (explicit kufr) regarding which you have a burhaan (proof) from Allah." [Reported by Muslim]

-He ﷻ forbade the advisors and entourage of the ruler to be on

anything other than Islam.

﴿تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ﴾

"O You who believe! Take not as (your) Bitanah (advisors, helpers, protectors) those outside your religion." [TMQ 3:118]

- Allah ﷻ ordered the Muslims to refer to Islam for judgement and He forbade them to refer to the *Taghut*. He ﷻ clarified that the one who does that, his Imaan is a mere claim and not true. He ﷻ said;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُواْ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُواْ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُواْ أَن يَكْفُرُواْ بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلاَلاً بَعِيداً﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject it. But Shaytan wishes to lead them far astray." [TMQ 4:60]

- Allah ﷻ has forbidden the Muslims from taking as friends and helpers anyone other than them;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

"O you who believe! Take not as friends the people on whom is the Wrath of Allah. Surely, they are in despair of the Hereafter, just as they are in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection)." [TMQ 60:13]. And He ﷻ said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ

الظَّالمينَ * فَتَرَى الَّذينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ
أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَا أَسَرُّواْ فِي أَنْفُسِهِمْ نَادِمِينَ﴾

"O you who believe! Take not the Jews and the Christians as Awliya (friends, protectors); they are but Awliya to one another. And if any amongst you takes them as Awliya, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves." [TMQ 5:51-52]

Here the question may arise that the rulers today are not Jews or Christians. The truth is they are loyal to the Jews and Christians. The loyalty of the one who is loyal to the rulers, will be for the one those rulers are loyal to.

And He ﷻ said;

﴿وَالَّذينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي
الأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

"And those who disbelieve are allies to one another, (and) if you do not do so (ie. become allies, as one united block with one Khilafah), there will be Fitnah (wars, battles) and oppression on earth, and a great mischief and corruption (appearance of polytheism)." [TMQ 8:73]

Here it is worth mentioning that the intention from not allying oneself with the Jews and Christians is not that one should be loyal to other than them. Rather what is intended is that it is forbidden to be loyal to anything and anyone that contradicts Islam. The prohibition of showing loyalty to them necessitates that one detaches oneself from them, in terms of ideas and behaviour, and doesn't accept any matter from them, as long as their basis is established on kufr. He ﷻ said, on the tongue of

Ibraheem;

﴿إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَداً حَتَّى تُؤْمِنُوا﴾

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, - until you believe…" [TMQ 60:4]

The walaa' (loyalty) should be for Allah, His Messenger and the believers. He ﷻ said;

﴿وَمَن يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ هُمُ
الْغَالِبُونَ﴾

"And whosoever takes Allah, His Messenger and those who have believed as Protectors, then the party of Allah will be the victorious." [TMQ 5:56]

Another question that may arise here is that by accepting to participate in ruling we do not mean to be loyal to them. We only show loyalty following the model (we show our submissiveness until we gain influence) but our hearts reject what they do. The truth is that loyalty is a matter in which the organs (action) and heart share. We are obliged to reject by hand, tongue and heart what the ruler does, when he rules by other than what Allah ﷻ has revealed. The least one can do is to reject with the heart and there is no Imaan after this, as informed by al-Mustafah ﷺ. Those who take the position of the weaskest of Imaan, their actions and statements should not agree or support the rule by non-Islam. Those who do that, they are disobeying Allah ﷻ and committing sin, even if their hearts reject it. They are accused with kufr if their hearts approve it. The least that one can say about the one who participates in ruling by other than what Allah ﷻ has revealed, is that he is a *Faasiq* (transgressor), *Zaalim* (oppressor) and *'aasi* (disobedient) to Allah ﷻ.

16
The patchwork reform and radical reform

In this painful situation, in which the Muslims live, Islamic movements have emerged that work to change this situation and establish the good alternative, which is represented in the sight of all people by establishing the Islamic State. These Islamic movements had two approaches; the first relies on the reformist method in the da'wah to establish the Islamic society. So they began to work on restoring what had been destroyed and reforming what had become corrupted. The second approach relied on the path of change and takes the view that there is no benefit in reform in a reality where the corruption has reached the foundations, so the patchwork approach or mere reformation became of no use.

The difference in the way of thinking of these two approaches has led to differences in the way that they view the reality and the work to treat it. As a consequence, the methods of work and ways of da'wah have differed.

So what is the Shar'ee rule regarding this subject?

To give the Shar'ee rule, we must proceed according to the method of thinking in Islam. This is because it will not be possible to gain knowledge of the Shar'ee rule except on its basis.

Proceeding on the Shar'ee method is imperative for us to understand the reality in which we wish to work, and to produce the Shar'ee evidences relating to this reality, and then to understand them in a legislative manner.

It is well known that Islam, the complete deen, indicates the manner of reform when the reality necessitates reform, and the manner of change when the reality demands change. So what does the Shar'a require today?

Is it reform or is it the radical change?

The judgement in both situations is for Allah ﷻ, and is based on the Shar'ee evidences. However what defines the type of da'wah (whether it is reform or change) is the reality of the thing one wishes to change or reform.

As for change, whether it is the change of the minds of individuals, or their condition, or of societies or the change of the situation of peoples and nations, it should start with the basis on which human beings, societies, and situations are established. That is because, it is from the basis that all the partial thoughts and concepts that define the behaviour of man in this life emanate. It is according to this basis, and whatever partial or peripheral thoughts are linked to it, that man's happiness or misery results, and nations revive or decline.

The basis on which the Muslim or the Islamic society is built is the Islamic 'Aqeedah. Not one action of the Muslim or the Islamic State should deviate from the 'Aqeedah and its requirements.

As for *islah* (reform), it includes *taghyeer* (change), but deals only with the branches and not the basis, owing to the fact that the basis is sound, or it may be to correct the basis and purify it, assuming that it exists.

If the basis existed but some obscurity came over it, or some thoughts affected it, and it became dominated by this, then the work here will be of reform and not change. The work will be to return the basis to its original purity, and thus strengthen it, so that its effect appears in the branches when they are applied. For example, one must work with the Muslim affected by the western culture, in order to purify his Imaan and remove all the defects from him, so as to correct his direction and rectify his behaviour. One must also work with the Muslim who commits sins (*'aassi*) in order to strengthen the area of his Imaan, so as to generate the impetus that pushes him towards Taqwa, and the deterrent that prevents and protects him from sins. What applies to the Muslim individual applies to the Islamic State. For example, when we wish to invite a Kaafir to Islam, our da'wah will be one of change. This is because the basis, everything established on it and whatever emanates from it, are false. So we must replace it with the correct basis. Therefore we do not call a

Kaafir to pray, and leave the kufr basis upon which he is established. This is what the Messenger ﷺ did, and this is what is indicated by the reality of things. Allah ﷻ informed us that He will not accept any action of the kuffar, however good it may have been, and that no disbeliever will be admitted to Jannah because of his action, unless it is based on the Imaan (belief) that Islam has brought. He ﷻ said;

﴿وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاء مَّنثُوراً﴾

"And We shall turn to whatever deeds they (disbelievers, polytheists) did, and We shall make such deeds as scattered floating particles of dust" [TMQ 25:23]. Similarly, the Muslim who commits apostasy and leaves his Imaan, all his actions will be of no avail. Thus Imaan must be the basis of all actions.

As for when we want to invite a Muslim, then our da'wah will be one of reform. This is because the basis he has is correct, but he must be made free from all defects and everything that has made his direction and adherence weak. As long as the basis is present in origin, then it requires whatever will develop it, strengthen it, make it productive and purify it. When that happens he will have the correct direction and the sound adherence. If the Muslim drinks alcohol, commits *Zina*, steals, deals with *Riba* or neglects to carry the Islamic da'wah to resume the Islamic way of life, treating his area of Imaan will treat him. He is reminded of Allah the Creator, the Governor of affairs, Whom he must worship and obey. He must not look at how small his sin is, but how great the Creator is. When the Creator orders him or prohibits him from something, He ﷻ does not do this except for what is best for him in this life and the Hereafter. He is also reminded of the bad recompense of sins, which will admit him to the Fire, and the good recompense of obedience, which he will find on the Day of Judgement and which will make him of those deserving the Mercy of his Lord. So, one should concentrate on mentioning the terror of the Day of Judgement and the torment of Jahannum, and the bliss of the Jannah with him. In this manner, his area of Imaan is aroused, so he rushes forward in obedience and deters himself from sins. The matters will not be rectified for the Muslim, except in this manner. That is why in our da'wah today, to the Muslims as individuals, we must take into account that they are Muslims, and their thoughts must be corrected and their behaviour reformed.

As for the states whose systems are established on constitutions, their constitutions are established on sources, and these sources are established on a basis. This matter must be looked into. Is the State established on the basis of the Islamic 'Aqeedah, and consequently taken the Kitaab and Sunnah, and whatever they have guided to, as the only sources of revelation? Have the rules of the constitution been derived from it such that no rule deviates from the revelation? If it does this, then the State, in this case, is Islamic.

If it happened that in such a State much corruption and misapplication took place, then such a State requires reform and not change, as was the case in the time of the Islamic State during the latter period of the Ottomans. It required reform, it was not allowed to rebel against it and cooperate with Western Kuffar to destroy it, as was done by the so-called Shareef Hussein.

As for when the States are not actually established on the basis of the Islamic 'Aqeedah, which is the basis of the constitutions, systems and laws, then one is required to change it and not reform it, as is the condition of the States in which the Muslims live today. They are non-Islamic states, because their systems do not originate from the Islamic Sharee'ah - even if they say the religion of the State is Islam - because what matters is the application and not statements; the meaning and not the name.

Therefore, since the systems of the States that govern the Muslims today and their constitutions are not established solely on the basis of the Kitaab and Sunnah, the reality obliges to undertake the work of change, which is established on the radical change of the pillars and foundations of the regime. This reality cannot be dealt with based on patchwork partial reform; rather it should be based on the comprehensive, radical and revolutionary change. Any way of dealing with it on any other basis is definitely not allowed, because it is an implicit recognition of it, and because it is a non-Shar'ee demand concerning the reality, and because the reality is ruling by other than what Allah ﷻ has revealed. That is why we find the groups that turn to the existing regimes to reform them actually coexist with them and work to infiltrate their ranks, and their approaches are partial according to the reality that they wish to reform, because their programmes are partial. They work to create common intellectual

channels of contact, considered to be starting points for dialogue between them and the system. Hence their approaches change colour according to the country in which they are working. They try to paint the country with the Islamic colour – whilst retaining the trash that keeps its non-Islamic essence - in order to make it appear in the guise of Islam, but without that colour reaching its essence.

We also see the *da'ees* of (radical) change are completely distinguished in everything, regarding their approaches, from the reality which they are working to change. This is because they link their thoughts with the basis that they believe in. They reject the existing reality in terms of the basis. As long as the basis is different, then whatever emanates from it is rejected due to the rejection of its basis, even if there is some similarity in some of its partial issues.

That is why the advocates of this approach live, whilst having in their minds the overall picture of the model they wish to transfer the people to. This model takes them back to the time of the Messenger ﷺ and his Sahabah. They criticise the reality in which they live, including its basis. Therefore, the approach of this group is the same in every country, because the situations in which the kaafir colonialist has placed the Muslims in are the same and similar, and because the solution for these situations is the same.

The West has worked from the very beginning of its colonisation of the Muslims to remove the Kitaab and Sunnah as the only source of legislation for our life. It did this when it worked to separate the Islamic deen from the reality of our lives and its organisation, and succeeded. Its success was an evil consequence upon us. Today it is strange to see Islamic movements dealing with the artificial entities, which The West created to its design, when they are dealing with them in terms of reform and not uprooting. Indeed, patchwork repair, however much it is, will not rectify this reality. The one who does not comprehend the reality of things will not comprehend their rule, so he will lose the correct work and the good emulation of the Suannah.

The one who wishes to call people to Allah ﷻ these days cannot forget the hadith of the Messenger ﷺ;

((... ثم تكون خلافة على منهاج النبوة))

"...then there will be a Khilafah on the way of the Prophethood." [Reported by Imaam Ahmad]. The one who wants it to be a Righteous Khilafah on the way of the Prophethood, does not have any option other than to emulate the Sirah of the best amongst men, whose efforts gave fruit by the help of Allah ﷻ and brought out the best Ummah raised up for mankind. It is but one chain, which is the life of the Prophets and those who followed their path. We pray to Allah ﷻ that we are one of its links. Thus, we emulate the Sirah of al-Mustafa (the chosen one), and the people follow us and we gather together upon the most noble of actions and the truest of worhips.

17

Did the Rasool ﷺ accept the Najashi, who had embraced Islam, to rule by the law of kufr?

The one who carries Islam truthfully, and works with sincerity to re-establish it in ruling and life, whether as an individual or group, is not able to participate in any kufr rule, while claiming that he is working to destroy it. This is because participating in a kufr rule, which applies the systems and laws of kufr, is consolidation of the systems of kufr and not destruction of them. The proof that may be brought, to justify participation in a kufr rule, is nothing but self-deception, before deception to Allah ﷻ and the believers. Especially when that proof is in conflict with the Shar'ee evidences, which are definite in meaning and authenticity.

It is indeed a severe test and a great sin, for the da'wah carrier to resort to taking a *maslahah* (interest), which his mind deduces, but the Shar'a did not consider, as an evidence to justify for himself his opposition to the text that is definite in meaning and authenticity. Or for him to resort to something not amounting to be a *shubhat ad-daleel* (semblance of an evidence), in order to justify participation in a kufr rule, which governs by other than what Allah ﷻ has revealed; even though participation in kufr rule contradicts the evidences that are definite in meaning and authenticity. These evidences oblige ruling by what Allah ﷻ has revealed and prohibit ruling by other than what Allah ﷻ has revealed.

They take the story of an-Najashi - whose death the Messenger ﷺ announced to the Sahabah the day he died and then prayed Salatul Janazah for him - as an evidence to justify participation in a kufr rule that rules by other than what Allah ﷻ has revealed. They take the view that the Najashi had embraced Islam in the time of the Messenger ﷺ and continued to rule by the system that he used to rule with before he had embraced Islam, even though it was a non-Islamic system. To prove this, they cite six ahadith, reported by al-Bukhari, relating to Najashi's

death and the prayer that was performed for him. Three of them have been narrated by Jaabir b. 'Abdullah al-Ansari and the other three by Abu Hurayra. Even though these six evidences cannot stand up as an evidence to justify participation in a kufr rule that rules by kufr systems and laws. The following points will explain this matter.

1 - When Bukhari reported these ahadith, he placed five of them under the heading 'Bab mawt an-najashi' (Chapter on the death of an-Najashi) and he reported the sixth in 'bab al-janaaiz' (Chapter of funeral prayers). All six ahadith are to do with the death of an-Najashi, the Messenger's ﷺ informing of the Sahabah about his death, that he was a pious man, and he was their brother, then he ﷺ ordered them to ask Allah ﷻ to forgive him, and to pray with him the funeral prayer for an-Najashi. These indicate that he was a Muslim.

2 - Ibn Hajar al-'Asqalaani, in his book 'Fathul Baari' (commentary on the Sahih of Bukhari), commented on Bukhari's report (on the incident) under the title 'death of an-Najashi' rather than his report on his conversion to Islam. He said; "There was confusion that al-Bukhari did not report about his (ie an-Najashi) conversion to Islam, which is its true place, and instead he reported his death. This was because the story related to his embrace of Islam was not proved to him, while it is explicit in his death. So he reported his death story to understand that he (an-Najashi) embraced Islam from the prayer of janazah on him."

3 - The wording of the ahadith reported by al-Bukhari indicates that the Messenger ﷺ knew of Najashi's death and his embracing of Islam on the day of his death via revelation. It also indicates that the Sahabah did not know of his embracing of Islam and his death, except when the Messenger ﷺ informed them of it. Thus, in the hadith of Jaabir, he said;

((مات اليوم رجل صالح، فقوموا فصلوا على أخيكم أصحمة))

"The Messenger ﷺ said when the Najashi died: 'Today a pious man has died. So stand and pray for your brother Ashimah." In the hadith of Abu Hurayra, it mentioned that;

((أن رسول الله ﷺ نعى لهم النجاشي، صاحب الحبشة في اليوم

الذي مات فيه))

"The Rasool of Allah ﷺ informed them of the death of Najashi, the ruler of Habasha, on the day that he died." This indicates that the Messenger ﷺ came to know of the Najashi's death and embracing of Islam via revelation on the day that he died. The Messenger's ﷺ saying to to the Sahabah, as narrated by Jaabir b. 'Abdullah, that,

((مات اليوم رجل صالح))

"Today a pious man has died", and,

((فقوموا فصلوا على أخيكم أصحمة))

"So stand and pray for your brother Ashimah", indicates that they had not known of his embracing Islam, because if they had known that before, there would have been no need for the Messenger ﷺ to use such expressions

((رجل صالح))

'a pious man',

((أخيكم))

'your brother'. This is because he ﷺ did not use such expressions when he used to call them to the funeral prayer when one of the Sahabah died.

4 - These ahadith indicate that the Najashi had embraced Islam shortly before his death, but they did not explain when he embraced Islam. The wording indicates that the Messenger ﷺ came to know of his death and embracing of Islam through revelation on the day he died, as mentioned before. There is not any authentic report that mentions that the Messenger ﷺ was informed of his embracing of Islam at any other instance.

5 - These six ahadith contain nothing to indicate that the Najashi, whose death the Messenger ﷺ informed the Sahabah of, was the same

Najashi who was the ruler of Habasha (Ethiopia) when the Muslims migrated to it. As well, there is nothing to indicate that he is the same Najashi to whom the Messenger ﷺ sent a letter in which he invited him to Islam. This is because the word 'Najashi' is not a proper noun for a specific person. Rather it is a laqab (title) given to every ruler who ruled Habashah, as reported by an-Nawawi in the second volume of his book 'Sharh Sahih Muslim' and as reported by Ibn Hajar al-'Asqalaani in the third volume of his book 'Al-Isaabah.'

6- In volume twelve of Sahih Muslim, An-Nawawi commented that the Najashi to whom the Messenger ﷺ sent a letter inviting him to Islam at the end of the sixth year of the Hijrah, after his return from the expedition of Hudaybiyyah, was not the Najashi for whom the prophet ﷺ prayed the Janazah. The text of the hadith is as follows;

((عن أنس أن النبي ﷺ كتب إلى كسرى وإلى قيسر وإلى النجاشي وإلى كل جبار يدعوهم إلى الله تعالى. وليس بالنجاشي الذي صلى عليه النبي ﷺ))

"Narrated by Anas that the Prophet ﷺ wrote to the Kisra, Qaysar, Najashi and every tyrant, inviting them to Allah ﷻ. But he was not the Najashi for whom the Prophet ﷺ made the (Janazah) prayer." From this hadith it becomes clear that the Najashi for whom the Prophet ﷺ prayed is not the Najashi to whom the Muslims migrated, in order to live under his protection, and he is not the Najashi to whom the Messenger ﷺ wrote a letter in the sixth year of the Hijrah inviting him to Islam. Rather he is the Najashi who came to power after the death of the Najashi to whom the Prophet ﷺ sent a letter with 'Amr b. Umayyah ad-Damri inviting him to Islam. He did not respond and did not embrace Islam, because if he had responded and embraced Islam, the Messenger ﷺ would have informed the Sahabah of this and prayed for him, and Ja'far b. Abi Taalib and the immigrants would have known about his conversion. They returned to the Messenger ﷺ in the seventh year, after the conquest of Makkah ie after the Messenger ﷺ had sent the letter to the Najashi. If he had embraced Islam, then it would have been a cause for reverbation and celebration amongst the Muslims, especially after the

conquest of Khaybar. The Messenger ﷺ would then have informed them of his conversion, and not restricted his saying regarding the coming of Ja'far;

"**I do not know what gives me more joy; the conquest of Khaybar or the arrival of Ja'far."** [Sira of Ibn Hisham]. He should have added: 'Or by the conversion of Najashi.' But he did not mention Najashi in this hadith, even though the situation would have necessitated it, if he had responded to his ﷺ da'wah and embraced Islam.

7- Those who took the opinion that the Najashi for whom the Messenger ﷺ prayed the Janazah prayer is the same Najashi to whom the Muslims migrated and entered into his protection, and the same Najashi to whom the Messenger ﷺ sent the letter inviting him to Islam at the end of the sixth year of the Hijrah; they mistakenly took this view, because the Najashi to whom the Muslims made hijrah was the one whom the Messenger ﷺ commended, praised and described to those who wished to emigrate to him by saying:

((بأنه ملك لا يظلم عنده أحد، وأن أرضه أرض صدق))

"He is a King, under whom no one is oppressed, and his land is a land of truth." [Ibn Hisham]. This is because he gave the best protection for those who migrated to him from the Muslims, and gave them security, so they were able to worship Allah ﷻ not fearing anyone. He also refused to hand them over to the two delegates of the Quraysh who demanded this, against the wishes of his patriachs. He prevented them from this, protected them, and told them both; "You are safe in my land and whoever abused you will be fined (punished)." It is also because of his comment on Ja'far's answer, when he asked him about what the Messenger ﷺ had brought; "Indeed this matter and what 'Isa has brought emanate from the one lamp", beside his comment on Ja'far's answer on the second day, when he asked him about their view of 'Isa, where he took a stick from the ground and said; "By Allah, Isa bin Maryam did not exceed what you said more than (the width of) this stick" [Sirah Ibn Hisham]. From all this, they thought that he had embraced Islam even though the Messenger ﷺ had not announced his embracing it. Similarly,

Umm Salamah, the wife of the Prophet ﷺ who was one of the immigrants to Habashah, did not mention that he had embraced Islam, when she talked about him and about what happened to them in the land of Habashah, when she said; "When we arrived in the land of Habashah, we had the best neighbour; The Najashi. We felt safe in regards of our deen, worshipped Allah ﷻ without being harmed and did not hear anything we might hate…" She also said; "By Allah, we were in such a state, until a man emerged in the Habashah who challenged his authority." She said; "We did not ever know a sadness such as happened to us at that time, fearing that man might defeat the Najashi, and hence another man might come who does not recognise of our right, as the Najashi did." She said; "After Allah gave victory to the Najashi against his enemy, and strengthened him in his land, by Allah, we never knew a delight as we had then." "The Najashi returned (from the battlefield) when Allah destroyed his enemy and strengthened him in his land, and the affair of al-Habashah put in good order. So we remained in his neighbourhood, in the best home until we arrived to the Rasool of Allah ﷺ while he was in Makkah." [Sirah Ibn Hisham]. This hadith of Umm Salamah does not indicate that the Najashi embraced Islam.

This is from one angle. From another angle, it is as if those who say that the Najashi for whom the Messenger prayed is the same Najashi to whom the Messenger ﷺ dispatched the Muhajireen, and the Najashi to whom a letter was sent inviting him to Islam; it is as if they are not familiar with the hadith of Anas b. Malik, which was reported by Muslim in his Sahih;

((عن أنس أن النبي ﷺ كتب إلى كسرى وإلى قيسر وإلى النجاشي وإلى كل جبار يدعوهم إلى الله تعالى. وليس بالنجاشي الذي صلى عليه النبي ﷺ))

"That the Prophet ﷺ wrote to the Kisra, Qaysar, Najashi and every tyrant inviting them to Allah ﷻ. But he was not the Najashi for whom the Prophet ﷺ made the (Janazah) prayer."

As for the two letters mentioned by Muhammad Hamidullah in his book, 'Political documents of the Prophetic Era.' They state that the Najashi wrote a letter to the Messenger ﷺ in which he states his conversion to Islam and his readiness to come to the Messenger ﷺ if he orders him to do so; and that he has sent his son Arha b. al-Asham b. Abhar, and the letter was sent when the Messenger ﷺ was in Makkah. As for the second letter, it was mentioned that the Najashi sent it with the Sahabah returning from Habashah whilst he ﷺ was in Madinah.

There had been no mention of these two letters in the sound books of hadith. The author of, 'Political documents of the Prophetic Era', mentioned that he took these documents from the history books like Tabari, Qalqashandi, Ibn Kathir and others. He did not mention that he took any of them from the books of hadith. The books of history are not authentic, because they are not concerned with the transmission of the reports like the hadith books. They gather all the reports like the one who gathers wood at night, he does not know whether his hand is falling upon a branch or a snake. Hence, these two letters are of no value, not to mention their contradiction with the hadith of Anas as reported by Muslim, and the narration of Umm Salamah in her talk about Najashi, and the Muhajireen in Habashah, of whom the last was Ja'far, who did not mention that an-Najashi embraced Islam, though Ja'far returned to the Rasool ﷺ in the seventh year, after the conquest of Khaybar, and after the Rasool ﷺ sent the letters to the Kings and princes. Therefore, those two letters are not correct, and deducing them is not correct as well, so they are rejected. From all of this, it is clear the Najashi who embraced Islam, and on whom the Rasool ﷺ made funeral prayer is not the same Najashi to whom the Muhajireen emigrated. He is also not the same Najashi to whom the Rasool ﷺ sent a letter to, inviting him to Islam, between the end of the sixth year of Hijrah and the beginning of the seventh year, with Amru b. Umayyah ad-Damri. He is rather the Najashi who assumed the power in Habashah after the death of the Najashi to whom the Rasool ﷺ sent the letter inviting him to Islam.

The Najashi who embraced Islam had taken power in the seventh year. This is because the Messenger ﷺ had sent his messengers to the kings and rulers, including the Najashi, after his return from the expedition of Hudaybiyah. This was at the end of the sixth year of the Hijrah, in the month of the Zhul Qa'dah. This Najashi would have died in the seventh year, in which the Najashi who had embraced Islam assumed power, and

he was the one for whom the Messenger ﷺ prayed the Salatul Janazah, and whose death was before the conquest of Makkah in the eighth year of the Hijrah, as mentioned by al-Bayhaqi in his 'Dalaa'il an-Nubuwwah'.

Hence the period of time between his assuming power, and conversion, and his death was a short time. He secretly embcraced Islam and no one knew of his conversion, not even the Messenger ﷺ. The Messenger ﷺ was informed by revelation about his death and conversion, on the day that he died, as indicated by the wording of the six ahadith in Bukhari, which he reported about his death. The short period of time that he spent as a Muslim before he died did not enable him to know the rules of Islam. The Prophet's ﷺ lack of knowledge of this meant that he did not write to him about what he should do.

That is why this cannot be used as an evidence for those who permit participation in a kufr government, which rules by other than what Allah ﷻ has revealed. Their argument is therefore invalidated.

18
Moderation and Extremism

The war of The West against Islam assumes different guises and includes various spheres, which are all summed up in the undertaking of whatever distances Islam from the reality of life. The campaign was not limited to distorting its image, destroying its Khilafah, disparaging its rules and depicting Islam as something from the past. Rather, the campaign targets anything that can bring it back to the leadership of the world. They constantly fear Islam. That is why their plotting never ceases, lest the carpet be pulled from under their feet, and if the Muslims came back to their glory.

The West looks upon the Muslims as a nation that lives by her Islam, their deen is a universal deen, which is fit and suitable for mankind, and their souls constantly look for unity. The different strategic areas of their States will become the place of one strategic State, which will hold the waists of all the continents and tower above them. They are sitting on huge resources more abundant than the needs of a super power, thereby making it a leading State. Their numbers are close to a third of the world population. Their worry and concern, if Allah ﷻ gives them victory, is not the killing and plundering of the resources of the lands they open; rather it is the opening of hearts and bringing the people - all people - from the darkness of kufr to the guidance of Islam. It is in the conviction of every one of them that bringing any person into Islam is more valuable to him than the world and what it contains.

That is why Islam has witnessed many plots against its rules and the sincere ones, working to remove The West's effect on its people and others. This plotting takes place in proportion with the danger they feel of it.

If Islam had not been the true deen of Allah ﷻ then it would have been wiped out, vanished and completely ruined. However, the Iraadah

(Will) of Allah continues and His mashee'ah dominates. The Muslims have remained loyal to their deen in the worst period of their decline, though the West has succeeded in making their criteria erroneous, and their concepts wrong and their mentality corrupt. That is because it realised from its first crusade that Islam is entrenched in the hearts of the Muslims and it is far stronger than any attempt that may try to uproot it. That is why they changed their plans in their second crusade, from whose woes we still suffer: It built its plans to distance the Muslims from their deen, and spread their concepts, convictions, and intellectual criteria, so as to ensure their material control. Thus they first created the intellectual subservience to it and then they followed that up with its material domination. Then they installed rulers and surrounded them with a corrupt intellectual and political medium. Then they began to link the States with it, by making the policy of the States in the world proceed in one direction, to realise its interests, and by turning the world into one shared company in which the west is the financier and producer, while the other States form in it the working and consumer class. Then it covered the world with huge media networks, in which the media networks of other States were subordinate to theirs. With this they intended that we only read what they write, hear what they transmit, see what they disseminate and only talk about and understand matters in light of what they wish. It is a new, developing colonialism. It is more severe and worse than the old colonialism. The old colonialism used to occupy man from outside, whilst the new occupies his inside half and his outside half, in order to make the subservience to it absolute, without being threatened by anything.

Even when it comes to our deen, The West wants to make us understand our deen in its own way. The one who deviates from this viewpoint, then it mobilises its media against him. Thus, it depicts Islam in an abnormal way, intending to violate the traditions, disagree with the norms and break the consensus. It labels Islam with extremism, terrorism, fundamentalism and bigotism. It describes the deen as an enemy to humanity, which prefers darkness and living in the darkness. And it is aggressive, inciting in its approach animosity and hatred. After distorting the picture and changing the facts, the regimes begin to attack it, considering that it deserves it. In doing all this, they rely on the ignorance of the people about the facts, and the help of some scholars, who bless everything that The West does. However, the awakening we see today

has began to flow in the body of the Ummah, which has made their task against the deen difficult, and has made the Ummah look at The West, the rulers and these Ulama' as the same; as a Shaytan and the rulers as the followers of Shaytan, and that those scholars would not have reached their positions, except in proportion to how much they have foiled the dignity of the deen before the rulers, and they are the scholars of decline, and they will come to an end when the decline comes to an end. The period of the correct Islamic revival has its own scholars who might be untidy in their appearance, but God fearing and honest.

Today we are at a stage where the West and the rulers live in the actual fear of Islam's return. That is why we see them sensitive to every Islamic call posing as a danger to them, working to contain it and leveling all sorts of charges against it, using media tricks and propaganda against it and employing the services of the Ulama' to attack it. Hence, they have labelled every Islamic movement that only calls for Islam, as extremist and terrorist. Muslim scholars, and nationalist and patriotic writers have written books and given lectures calling for casting aside extremism and inviting moderation. All of them start off from one standpoint regarding this issue and that standpoint is that of The West only. If there were not Muslim scholars who participate in this battle and try to give The West's stance legitimacy and an acceptable face, we would have not taken upon ourselves the task of response to them. This is because the other people have no weight in the sight of the Ummah, their position is that of the rulers. Indeed, their attack may even backfire. Even those scholars themselves began to be isolated from the Ummah, and the Ummah began to turn her back to them, due to their frequent justifications that carry no sign of truth, and their *Fatawa* that deviate from the regulated Shar'ee principles, and in their final stages they did not only start to contradict an Islamic understanding, but to suspend Shar'ee texts, upon whose authenticity and adherence (in action) the Ummah are agreed. Some of these *Fatawa* have reached the point that they enjoin the *munkar* (evil) and forbid the *ma'roof* (good), may Allah save us from that! The zeal displayed by such scholars, when they present their thoughts, which are alien to Islam, and novel to Islam, is not to please Allah ﷻ but to please the rulers and their masters. When they show concern for the Muslims and the interests of the Islamic da'wah in their discussions, the Ummah have come to realise the error of such thoughts and the deviation of those who advocate them.

Now, after this introduction that was necessary to understand the truth behind the proposal of the issue of 'extremism and moderation', we must discuss the subject from an Islamic viewpoint, so that the Muslims can understand the truth without any ambiguity, since emotion alone is not enough to define the correct stance. As usual, we shall deal with this subject according to the Shar'ee principles, so as to be in harmony with the basis of Islam, which is the Islamic 'Aqeedah.

Islam has come to treat the human being a whole. Thus, it deals with his relationship with himself, via the *akhlaaq* (morals), *mat'umaat* (foodstuffs) and *malbousaat* (clothing). It deals with his relationship with other people, via the *mu'amalaat* (societal transactions) and *'uqubaat* (punishments). It also deals with his relation with his Creator, via the 'Aqaa'id (beliefs) and *'ibadaat* (worships). That is why Islam is comprehensive in its solutions for every action of the human being. It is a comprehensive thought that can give an answer for everything that relates to the affairs of life.

Moreover, the structure of Islam is complete and integrated, established on a basis from which every solution emanates and upon which every thought is built. That is why the concepts, convictions and criteria of Islam are all from the same nature as its basic thought. As an explanation of this, Islam is established on the basis of the Imaan of the Muslim in Allah, Who is al-Khaaliq (the Creator), and al-Mudabbir (the One who manages the affairs); and that man is weak, dependent, needy, deficient and limited and unable to give solutions. That is why He ﷻ sent His Messenger ﷺ so as to teach the people who Allah is, al-Ma'bood (the One worthy of worship) and how He ﷻ should be worshipped and what the presence and absence of the *'ibaadah* entails, in terms of *thawaab* (reward) and *'iqaab* (punishment) in the Hereafter. This results in the Muslim acquiring a criterion for all his actions, which is the criterion of Halaal and Haraam. Thus his mind functions not as an arbitrator on the legislative texts, nor to legislate together with the texts; rather it functions only to understand what the texts indicate. The texts that give solutions are from Allah ﷻ. The task of the human being is to understand the texts, which he must adhere to. He may get it right or make a mistake in understanding what Allah ﷻ wants, but in both cases he is rewarded on condition that he complied with the Shar'ee method of *Ijtihaad*. This explains the great concern of the Muslims in establishing the

authenticity of the texts, which resulted in the *'ilm al-Hadeeth* (science of Hadith); and their deep concern for understanding the texts that resulted in the science of *Usul al-Fiqh*. Some of its principles were laid down, such as 'Allah is the Haakim (judge)', 'the basis of actions and things is the adherence to the Shar'ee evidence', and 'pretty is what the Shar'a says is pretty, and ugly is what the Shar'a says is ugly','Good is what pleases Allah and bad is what angers Him'. We see as well that the Muslim believes his happiness is the attainment of Allah's Good Pleasure, and his tranquillity and stability rest on the satisfaction of his instincts and organic needs according to his belief in Allah ﷻ and adherence to His Shar'a. Thus, we see the structure of Islam complete and perfect, where all of its thoughts are in harmony and established on one basis. Whatever this basis approves of is taken otherwise, it is rejected.

Whatever applies to Islam as an ideology applies also to the capitalist thought, because it is an ideological thought, and its intellectual structure is homogeneous, so either it is taken as a whole or it is rejected as a whole. The idea of separating the deen from life represents the basis from which its solutions emanate and on which all its thoughts are built. The idea of separating the deen from life, which was established on the compromise solution, led to the belief that man is master over himself. In order that he can be master over himself, any guardianship over him must be removed, a matter that cannot be achieved except by letting him practice the four freedoms by himself. Thus the idea of freedoms arose, which has a specific meaning to him; to be the master over himself means that he should strive to secure his fundamental needs according to his own views, without the control of any external viewpoint, whether it is from a religion or otherwise. This resulted in the idea of Democracy. The one who embraces the idea of separating the deen from life considers his happiness to be attained when he attains the optimum level of sensual gratification. So whatever his mind comprehends as an interest (because his mind is the legislator), became the purpose of his actions.

When the thought is homogeneous, it does not accept anything to be mixed in it. The mixing, in the Shar'ee meaning is Shirk, whether it is kufr or a sin.

Just as Islam does not accept Democracy, because Democracy is the ruling of the people, whilst the judgement in Islam is for the Shara';

likewise the Capitalist thought does not accept Islam to assume the power, because that would mean the abolition of Democracy and all the thoughts that result from it. Hence, we see The West fighting the radical Islamic calls and the Islamic movements that are working to assume the power. The West views these as a danger to it, and it would destroy it from the basis. From this standpoint The West fights them and commits aggression against them, and views them as its mortal enemy, and charges them with various labels. It labels them as fundamentalist, because they build on principles that do not recognise its existence; and extremist because they refuse to deal with it, for there are no common matters between them; and bigoted because they do not show regard to its call and do not consider its existence. If we were to examine the matter, we would see that what it labels others with, is what it is wholly engaged in itself, and it can be described with what it describes others. It terms of The West's standpoint, it is considered fundamentalist because it builds on a basis, which it believes in and does not accept any other basis to be rival to it, although the Democracy they advocate permits others to assume the power, as long as the people select it. It is also considered extremist, terrorist and bigoted, because it does not respect the existence of political Islam, nor deal with it, and nor is it possible to meet with it over common matters. How many times has The West contradicted its ideology, and plunged itself in what it portrayed the others as? What kind of Democracy is this, which cancels the elections in order to impose instead of it the dictatorship of rulers, while in its view, this is the way that reflects the view of the people?

Therefore, when we wish to pass a judgemant on an idea as being correct or erroneous, we must refer it to its basis, examine it and judge it through that basis. It is not possible to examine any partial thought via the basis of another idea. We cannot say, for example, that happiness in Islam must be based on obtaining the optimum level of sensual gratification. Nor can we say that the Muslim can believe in the freedoms The West believes in, because Islam does not approve or agree of that. The one who accepts Islam as a basis, he must accept whatever emanates from it, and take Islam as a whole, because leaving some of it is like leaving the whole. He ﷻ says;

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَن يَفْعَلُ

ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ﴾

"Do you believe in a part of the scripture and reject a part? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment." [TMQ 2:85]

From this standpoint we reject the view of the western states that Islam is a deen of moderation and that it rejects extremism. It is a word of truth but with an evil aim, because the West proceeds from its corrupt basis.

Thus *tatarruf* (extremism), *ghulou* (excess), *israf* (extravagance) or *ifrat* (immoderation) are words that have Shar'ee meanings; if a Muslim disagreed with them, he will fall into sin. Likewise, *i'tidal* (moderation), *iqtisad* (adoption of a middle path), *istiqamah* (straightness) and *wasatiyyah* (moderation) have their own Shar'ee meanings, which the Muslim must adhere to. The same applies to *tafreet* (negligence) and *tasahul* (carelessness). When we wish to know the rule of the Shar'a about them, we cannot proceed from concepts and criteria the capitalist believes in, in order to judge on them. This is Haraam. This also serves the West and its thought, and makes a reference to other than Islam when judging on Islam and its concepts.

There are many Shar'ee rules that the Muslim must undertake, otherwise he will be sinful if he leaves them, but the West considers them as extremism, fanatacism and and terrorism. Things such as Jihad in the path of Allah ﷻ, working to establish the Khilaafah, enjoining the *ma'roof* (good) and forbidding the *munkar* (evil), which include the rulers; opposition to kufr, carrying of the da'wah, rejecting Democracy, prohibiting the dealing with *riba* (usury), women wearing Hijaab, and many other such obligations that the Muslim must adhere to. Are we allowed to judge on these matters through the stinking corrupt western thought, which did not bring any good to its followers, so how can it bring any goodness to others? Moreover, are the Muslims allowed to advocate what the West advocates?

Thus, we must reject the West's idea of extremism and moderation. We must reject the West's interference in the affairs of our deen. That is why this discussion did not proceed from a Shar'ee standpoint from the very beginning. Rather it is a political stance, used to entrench a direction in the Ummah suitable for the West. It is discussion that relates to the continuation of the colonisation of peoples minds.

Today, we must move to understanding the opinion of Islam regarding this subject from a Shar'ee standpoint, which serves the da'wah and draws us closer to Allah ﷻ.

Al-mughaalaah (the extremism) or *ghulou* (excess) is increase and exaggeration. *Mughaalaah* in religiosity is strictness and rigidity in exceeding the limit ordered and decreed by the Shar'a. It is also called Ifraat. In contrast to *mughaalaah* is the *tafreet* (negligence), derived from the word 'farrata'; in the matter 'Fartan', meaning to fall behind, waste, and show weakness in it. *Tafreet* in the deen means the negligence in its rules, wasting its rights, and showing weakness in performing its duties. From this arises the statement 'laa ifraat wa laa tafreet fil Islam', meaning there is neither exaggeration nor negligence in Islam.

As for *iqtisaad* (mediatory position) it is *tawassut* (middle positioning), *i'tidal* (moderation) *rushd* (forthrightness), and *istiqaamah* (straightness). The *mu'tadil* in the deen is the one who adheres to the order of Allah ﷻ and does not deviate from it towards *ifraat* or *tafreet*. He ﷻ said;

﴿مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾

"There are from among them people who follow a middle course (ie practise iqtisaad), but many of them do evil deeds." [TMQ 5:66] The tafseer is that it is an Ummah *mu'tadilah*, following the order of her Lord ie adhering to the middle course, which Allah ﷻ ordered. Al-Fayoomi said in his 'al-Misbaah al-Muneer'; "Qasada fil Amr qasdan means he took the middle course, sought for the most relevant and did not go beyond the limit".

The one who examines these definitions will understand that the Muslim is required to adhere to the hudood (limits) of Allah and not overstep them. He should also be *mu'tadilan* ie *mustaqeeman* (upright) on His order. The Messenger of Allah ﷺ said;

((قل آمنت بالله ثم استقيم))

"Say: 'I believed in Allah and then istaqeem (remain straight) on the path.'" [Reported by Muslim and others], ie adhere to what Allah ﷻ has ordered and refrain from that which He has forbidden you. 'Fastaqim' here means *ittaqi* (fear (Allah)) and hence the saying of Allah ﷻ came to clarify the meaning;

﴿وَاسْتَقِمْ كَمَا أُمِرْتَ﴾

"And istaqim (stand firm and straight) as you are commanded." [TMQ 42:15]. Thus, Allah is the One Who commands and the Muslim is the one who is obedient and adheres to the command. The Muslim is not able to know the path of Taqwa and the way to straightness by himself. If he follows himself, then he has followed his whims, and the one who followed his whims has deviated. Therefore there is no *istiqaamah* except with the following what Allah ﷻ has ordered and restricting oneself to it alone, and not overstepping it, whether by doing more than one is required to do or falling short of it. In order to understand this, we must refer as usual, to the basis.

The Muslim believes in Allah ﷻ and believes in what Islam has brought, in terms of solutions, that agree with his *fitrah* (natural disposition) that Allah ﷻ has created in him. This is because this *fitrah* is from the Creator who created it, ordained its attributes, and created what is good for it. At the same time, he believes that what other religions and ideologies have, in terms of solutions, are deficient, erroneous and deviant, they cause misery and do not bring man happiness. That is either because they are the handiwork of man who is unable, needy, weak, hasty and limited, whose mind is not able to encompass his reality as a human being and consequently is unable to provide solutions; or they are divine in origin, but they have come for specific peoples and not for all; in addition to the fact that man's action has reached them in fabrication and change.

That is why Islam is distinguished from other ideologies and religions as being a divine deen, which deals with all actions of man and gives solutions in such a manner that ensures happiness in both worlds.

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى * وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى * قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيراً * قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى﴾

"Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder; verily for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: 'O my Lord! Why have you raised me up blind, while I had sight before.' (Allah) will say: 'Like this, Our Ayat (proofs and evidences) came unto you, but you disregard them, and so this Day, you will be neglected (in the Hell-Fire, away from Allah's Mercy).'" [TMQ 20:124-126]. Thus, the one who does not follow the guidance of Allah ﷻ in this world, is blind and has deviated from the right path and has abandoned the truth.

Also, Allah ﷻ has preserved this deen for us from being lost and has prevented the hand leaning towards change and fabrication of its texts. He ﷻ said;

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily We: It is We Who have sent down the Dhikr (ie the Qur'an) and surely, We will guard it." [TMQ 15:9]. However He ﷻ did not prevent the understanding of people from deviating. Preservation and protection of the texts is a proof from Allah ﷻ against the people. As for the people, they can go astray and deviate. They can interpret the texts with meanings the texts do not accept, they can add things and take things away; but this is in understanding and not in the texts of the Qur'an. Thus, the Muslim must be of good Imaan, strong adherence (to the Shar'ee rules) and firm and straight on the command of Allah, the All-Knowing All-Informed, from which the believer will not deviate an inch.

It is Islam that decides, and the Muslim believes in what Islam has decided. Man as a whole is not able to legislate, no matter how intelligent

he is, or the depth of experience he has, or the strength of his Imaan. In the process of legislation, man must submit to the texts, even if he is Abu Bakr as-Siddeeq. Perhaps this is what he meant, when he stated in his first speech after assuming the reigns of the Khilafah; "Obey me as long as I obey Allah regarding you, and if I disobey (Allah) then I have no right of obedience over you. For indeed I am a follower and not an innovator", in adherence to the saying of the Messenger ﷺ;

((اتبعوا ولا تبتدعوا فقد كفيتم))

"Follow and do not innovate, for you were given what is enough for you."

This is something we find in the Muslim and do not find in the thoughts of others, who try to solve problems of man themselves; because Islam is fundamentally different from them.

Accordingly, the Muslims are obliged to adhere and not be defeated and they should follow rather than innovate.

If we look at the state of Muslims towards this deen, from the beginning of its revelation on the noble Messenger ﷺ until today, we will find that the love of the deen in some Muslims had exceeded everything else. Some took their own view that they are able to worship Allah ﷻ in a stronger manner. They might look down upon the correct and regulated worship of others, because they see themselves as able to undertake more than what the Shar'a requires from them. They took themselves to extremes in terms of the amount of worship. They might also invent a new method (of worship) for which no *daleel* (evidence) has come, being led by what his *nafs* (whims and desires) wants. The matter may exceed the bounds, such that he wants to impose it on others, and he portrays the one who does not respond to him as deficient (in his worship). We see this person rely on the Shar'ee evidences for everything he says or does, with some strictness in understanding, and rigidity in opinion. This is Haraam, even if it ensues from the love of Allah ﷻ and His deen, because it constitutes changing of the deen and exceeding the limit set by the All-Wise Legislator. Thus, Allah is the One Who has created us, and we do not encompass Him in knowledge, and nor do we know the reality of His Essence, or know which worship is obliged on us;

rather, He ﷻ encompasses everything. Since we desire the Good Pleasure of Allah, then nothing pleases Him except that we stand firm and straight on His command. He ﷻ, drawing our attention to His Knowledge, regarding this issue says;

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Should not He Who has created know? And He is the most Kind and Courteous, the All-Aware." [TMQ 67:14]. Al-Bukhari, reported from 'Aisha ؓ; **Rasool Allah ﷺ did something as a form of concession, but some people declined to follow him in that. The Prophet ﷺ got knowledge of that, so he praised Allah ﷻ and said,**

((ما بال أقوام يتنزهون عن الشيء أصنعه، فوالله إني أعلمهم بالله وأشدهم له خشية))

"What is the matter with some people, who decline from (feel above of) something that I do? By Allah, I am more knowledgeable than them of Allah, and more than them in fear of Him." Here comes the warning against the excess, and the command to enter into Islam, and drink (take) from it gently. Al-Bukhari reported from the Rasool ﷺ that he said,

((إن الدين يسر، ولن يشادَّ الدين أحد إلا غلبة، فسدّدوا وقاربوا، وبشروا، واستعينوا بالغدوة وأغدوا وروحوا، وشيء من الدلجة))

"The deen is easy. Nobody dealt harshly with the deen, save it defeated him. So follow the right course and close as possible. Pass the glad tidings. Make use of the ghudwah (the early morning after fajr). Travel early and come back by evening, and use some of the duljah (early hours of the night, in travel)." In another narration,

((وقاربوا وأغدوا وروحوا، وشيء من الدلجة، القصد القصد

تباغوا))

"Come closer (to the straight path), travel early and come by evening, and use some of the early hours of night. Follow the middle course, follow the middle course, you can then reach (the aim)."

Regarding the good intention, which forms the impetus for strictness and excess, al-Bukhari and Muslim report from Anas ؓ concerning a group of people who, upon being informed about the worship of the Messenger ﷺ, viewed theirs as little. **So they said, "How far we are from Rasool Allah ﷺ, for Allah ﷻ has forgiven all his sins." So they pledged together to spend nights in qiyaam (prayer), fast all the days, and isolate (from relationship with) women. The Rasool ﷺ said to them:**

((أنتم القوم الذين قلتم كذا وكذا؟ أما اني أخشاكم لله وأتقاكم له، ولكني أصوم وأفطر, وأصلي وأرقد، وأتزوج النساء))

"Are you the people who said so and so? Indeed I fear Allah more than you, and observe Taqwa to Allah more than you. But I fast and break fasting. I pray and sleep (at night), and I marry women", and he ended his hadith by saying,

((فمن رغب سنتي فليس مني))

"So whoever turned away from my Sunnah (way), he does not belong to me."

This indicates Allah ﷻ does not accept any actions except those legislated by Him. What man adds or invents is not considered drawing close to Allah ﷻ. Abu Dawud reported in his Sunan about a man who asked the Messenger of Allah ﷺ; **"O Messenger of Allah ﷺ, how is it if a man fasts all the (days of the) time?" The Rasool ﷺ said;**

((ما صام ولا أفطر))

"He (is as if he) did not fast, and did not break fast." Imam Ahmad reported from Rasool Allah that he ﷺ said, to the one who told him that his mother *nadharat* (vowed) to Allah to make Hajj on foot.

((مرها فلتركب، إن الله لغني عن مشيها))

"Order her to ride, for Allah has no need for her walking." Al-Bukhari also reported from Ibn Abbas, who said, **"While the Prophet ﷺ was making Khutbah (speech), they saw a man standing. The Prophet ﷺ asked about him. They said 'Abu Israel nadhara (vowed) to Allah that he stands and does not sit down, he does not seek a shadow (for shade), does not speak, and he fasts. The Prophet ﷺ said;**

((مروه فليتكم. وليستظل وليقعد وليتم صومه))

'Order him to speak, let him seek shade, to sit, and complete his fasting."

What indicates that the way of excess leads to destruction is the saying of the Rasool ﷺ in what was reported by Muslim;

((هلك المتنطعون))

"Al-Mutanattinoon (stubborn ones) will perish." He said that three times. Ahmad, al-Nasa'i and Ibn Majah narrated, with the words reported by Ibn Majah,

((يا أيها الناس، إياكم والغلو في الدين فإنما أهلك من كان قبلكم الغلو في الدين))

"O people. Beware of ghulou (excess) in the deen. Indeed what destroyed those before you is the ghulou (excess) in the deen."

What has been said about strictness also applies to the one who neglects his duties. Thus he believes in the deen in origin, but neglects his duties, depends on his wishes, commits the grave sins and promises himself with repentence before his death, as if he knows the ghayb (unseen) of his ajal (life-term). This is Haraam. The Muslim is rather required to adopt Islam completely and with haste, and not accept anything but the best obedience; otherwise his behaviour is considered deviation from the straight path of Allah ﷻ.

Just as Allah ﷻ and His Messenger ﷺ warn the Muslims of excess and exaggeration as individuals, He ﷻ also warns them of this, as groups, States and 'ulema. Today, we see many Muslims from the da'wah carriers and their scholars, proceeding from the love of Islam, wishing to give the image of the deen as being sublime, easy and free of difficulty, going too far in this regard. They cross the bounds and deviate from the straight line drawn by the Messenger ﷺ, neglecting many of its ahkaam, and coming out with opinions that have no connection to the texts of Islam. They did all of this just to give an image of Islam as agreeing with the time and moving with the reality, until they took this matter to the point of suspending Shar'ee texts, upon which the Ummah agreed to adhere. Not to mention the interpreting away of some other texts. They came to the view that the murtadd (apostate) is not killed, despite the saying of the Messenger ﷺ;

((من بدل دينه فاقتلوه))

"Whosoever changes his deen, kill him." [Reported by Bukhari and Ahmad], under the pretext that the circumstance and the reality in which the Messenger ﷺ said this differs from our circumstance and our reality. This was done so as to harmonise this position with the position of the West, which advocates freedom of religion. They came to take the view that it is allowed for the woman to assume the position of Imaamah, despite the hadith of the Messenger ﷺ;

((لن يفلح قوم ولّوا أمرهم امرأة))

"No people will ever succeed, if they appoint a women as ruler." [Reported by Bukhari, Ahmad, Tirmizi, Nasa'i], under the pretext that this hadith was said regarding a specific incident and cannot be generalised. They did this in order to give the image that Islam respects women;

according to the view of The West. In addition they gave permission to deal with usury, under the pretext that it is unavoidable in the pressing environment of international relations.

All of this leads to the loss of the rights of Islam, and shows that Islam is unable to take on the affairs of life. This weakness that they display is in fact their own weakness and not the weakness of Islam. What stands behind *tafreet* (neglect) is the same issue that stands behind *ifraat* (excess); ignorance of the deen and ignorance of man. That is why, in the deen, those two types of people destroy themselves (a type that goes into excess, and a type that neglects), both of whom are controlled by their desires. The first wishes to please his wilfulness, and the second goes along with his soul to please the people, far away from seeking to please Allah ﷻ.

Towards these two positions, we are obliged to adhere to the order of Allah ﷻ, without excess or neglect. It is from this standpoint that we understand the saying of Allah ﷻ;

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾

"Thus We have made you a balanced nation, that you be witnesses over mankind and the Messenger ﷺ be a witness over you." [TMQ 2:143]. In other words, Allah I has made this Ummah a just witness over mankind, just as the Messenger r is a witness over the Ummah. Owing to this, the Ummah becomes the best and most honourable Ummah. Her position amongst mankind is like that of the summit of a mountain, where she occupies its highest and most central position. We do not explain this ayah as The West explains it, from the standpoint of its concepts based on the compromise solution. This is Haraam as we have explained before. The 'Aqeedah cannot be based on the compromise solution. This is like kufr itself. The issue is one of either kufr or Imaan, light or darkness, guidance or misguidance. As regards the subject of the Shar'eeah rule, we have previously established that there is no legislator, no haakim (judge) except Allah I, and that there is none to reverse His judgement, for He is the best of Judges.

This is the understanding of The West on the subject of moderation and extremism. This is the Islamic understanding. So do you think they meet? The West's intention behind its position is to destroy what it sees as representing a danger to its presence and colonisation. So shall we help The West and give them power over the necks of the Muslims? Helping The West means to help them against the Muslims who are working for Islam. He ﷻ said:

﴿فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءهُمْ﴾

"So unto this then invite (people) (O Muhammad ﷺ) and Istaqim (stand firm and straight) as you are commanded and follow not their desires" [TMQ 42:15]. And He ﷻ said;

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْاْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ * وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللّهِ مِنْ أَوْلِيَاء ثُمّ لاَ تُنصَرُونَ﴾

"So stand (ask Allah to make) you (Muhammad ﷺ) firm and straight as you are commanded, and those who turn in repentence (unto Allah) with you, and transgress not (Allah's legal limits). Verily, He is All-Seer of what you do. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped." [TMQ 11:112-113]

Our hearts carry the goodness for this deen and yearn for its victory. With the Help and Tawfeeq of Allah ﷻ, hearts and minds will be opened to the support of this deen. The goodness that we cherish for ourselves, we also cherish for others. We pray to Allah ﷻ that He makes our advice like the rain with which He ﷻ revives the hearts and minds, for Allah ﷻ alone can show the Straight Path.